THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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New York, April 26, 1849.

THE EDITORS TO THE PUBLIC.

We presume that our relations to this journal are sufficiently understood to admit of the withdrawal of the Article by which we introduced ourselves to the public in this capacity. Our own taste in such matters would incline us to withdraw our names entirely from its columns, and to leave *The Independent* to be known solely in its own name and character. But as such a course might be misconstrued, we deem it expedient for the present to continue the announcement of our sole responsibility as the editors of the paper.

LEONARD BACON.
JOS. P THOMPSON.
R. S. STORRS, Jun.

TRUE CATHOLICITY.

Our query to the *Episcopal Recorder* touching the existence of *Churches* other than the Protestant Episcopal has elicited the following beautiful expression of Christian union. With such a spirit we have the largest fellowship; and it matters little to us that a man who cherishes this regard for the disciples of Christ, thinks that no one should be buried in St. Peter's Church-yard without the office for the dead being duly performed according to the Prayer-book. We are glad to be apprised also that some Episcopalian ministers omit, at their discretion, the prayer which endorses the Christian character of the deceased,—the use of which in certain cases has been exceedingly painful to the feelings of those who love sincerity, who disown the doctrine of universal salvation, and who would not even suffer charity for the dead to become to the living an occasion of false confidence and of final destruction.

When the spirit of this extract shall become universal there will be manifested to the world the true unity of believers in Christ,—one "Holy Catholic Church," the *Communion of Saints*.

"Our friend of *The Independent* asks us, 'whether we hold, in the language of the preface to the Prayer-book, that the different religious denominations of Christians in these States have their respective *churches*, and are to be regarded in all essential things true churches of Christ.' We have so often disavowed the notion of Episcopacy belonging to the essence of the Church, that we should have no difficulty in giving a very short reply. It is as far from our hearts as it is from our conviction of duty, to exclude one from the number of Israel who bears true love to Christ. We say to the members of the denominations around us, if you bring forth the fruits of righteousness, if you exhibit the spirit of the Savior, if you adorn the doctrines of Christ, if you study the things that make for peace, we gladly hail you as servants of the same Master, and heirs of the same kingdom. We may wish that you had a regime of ecclesiastical order and government more ancient and apostolic than we deem you at present to possess; we may differ from you in modes of worship; but we can bend with you at the same mercy-seat, we can unite with you in offering the Publican's prayer, we can join you, where practicable, in doing good to the bodies and souls of men, and when it is not practicable we shall be glad to feel the stimulating influence of your zeal and labors in behalf of a suffering humanity. We wish our only rivalry during the earthly pilgrimage to be that of serving God; and if the different religious denominations of Christians in these States shall thus imbibe the spirit, and obey the precepts of the Redeemer, they will be living epistles, known and read of all men. They will need no letters of commendation; no admissions on the part of Protestant Episcopalians, or of any others; their record will be on high, while the fruits of holy living, consecrated talent, and heaven-inspired tempers, will prove that they are associated in spirit and hope with the Church of the first-born, whose names are written in heaven."

For the Independent.

"THE MISSION AMONG THE CHOCTAWS."

MESSRS. EDITORS:—The article in your paper for April 12, with the above caption, has suggested a few thoughts, which I take the liberty to send to you. I begin by saying that I am a New England Congregationalist and a member of the American Board. I have watched with intense interest the feeling which for several years has been manifested by a portion of the community towards the Choctaw Mission on account of its connection with Slavery, and it has for some time been my desire that that Mission should be amicably transferred to the Presbyterian Board of Missions. I desire this as a matter of expediency, and for the reasons assigned in the article in your paper above referred to. I do not sympathize with those who have severely censured the Missionaries. I have great confidence in those brethren. I believe them to be eminently conscientious and devoted men—men who are not deterred from doing their duty by the *fear* of man; but who make the Word of God their rule of life, and who are ready to lay down their lives in the cause of their Master. They are, it is true, liable to err, and they may have erred. So, too, are their accusers liable to err, and they may have erred. The Missionaries have evidently taken great pains to ascertain their duty; and they feel satisfied in their own minds that they have adopted the course which is sanctioned by Apostolic example. Their minds have been made up deliberately and prayerfully, and I certainly do not feel prepared to decide that they are wrong. I know not that any men would have done better in their circumstances. God certainly has crowned their labors with signal success. Had they adopted a mode of proceeding essentially different from that which they have pursued, it seems to me probable that, so far from being instrumental of the good which has been accomplished, they would have been obliged to abandon the ground. I certainly do not feel authorized to censure them. And I was sorry that the Prudential Committee felt it necessary to say, as they did, through Mr. Treat, "There are principles involved in your mode of procedure from which we are constrained to dissent"—especially as they did not bring against the Missionaries any specific charge. If the Missionaries are to be blamed, it is due to them that they should be told distinctly for what they are blamed. Censure administered in a vague, indefinite manner, is usually the most irritating, because it is liable to be misunderstood, and is usually construed in a more aggravated sense than it was intended to convey. That such is the fact in the present case I am fully convinced. I do not believe that the Prudential Committee intended to cast so much blame on the Missionaries as the latter seem to imagine. I regret, however, that any occasion has been given for the feelings which now exist among them.

It should be remembered that the Missionaries have had every reason to believe that their "mode of procedure" was in perfect accordance with the views of the Board. In the Report which was adopted at Brooklyn, is the following language: "The Committee believe, *in agreement with the unanimous opinion of the Missionaries*, that any express directions from this Board, requiring them to adopt a course of proceeding on this subject essentially different from that which they have hitherto pursued, would be fraught with disastrous consequences to the Mission, to the Indians, and to the African race among them."

Such were the views of the Board in 1845; and they have expressed no opinion on the subject since that time. I would inquire, therefore, whether the Prudential Committee have not gone too fast? When they said, "There are principles involved in your mode of procedure from which we are constrained to dissent," they should not have forgotten that this "mode of procedure" is stamped with the approval and sanction of the Board, by their last action on the subject.

Should it be said, that in consequence of additional light the Board will doubtless recede from the ground taken at Brooklyn, I have only to say, that remains to be seen. This surely ought not to be assumed by the Prudential Committee. It is true, more is known by the Board in respect to the Choctaw nation now than in 1845. But the main facts, and all the facts which had any necessary bearing upon their decision, were known then as well as now. It was known that slaveholders were admitted to the churches, and that slave-labor was employed by the Missionaries. Whether the Board are prepared now to censure those devoted men, who have so long enjoyed their confidence, will be seen in due time.

But although I have great confidence in the Missionaries, and am satisfied with their general course of proceeding, I am desirous that the Mission should be transferred, in a friendly way, to the Presbyterian Board, on account of the feeling which exists so extensively at the North. This feeling I believe to be unreasonable; but still it cannot be controlled, and it will operate to the injury of the Board while things remain as they are.

But how shall this transfer be brought about, so as to produce no unhappy results? Not, as it appears to me, by censuring and irritating the Missionaries, and attempting to drive them from us, or by withdrawing from them our support. Such a course, in my apprehension, would produce a dissatisfaction with the Board, more injurious to its interests than anything which has yet occurred. It is evident, from the letter published in your paper, and from other letters which I have seen, that the feelings of the Missionaries are already wounded. They consider themselves unjustly censured. Their "mode of procedure," for which they are blamed, they honestly believe to be in accordance with the Word of God. They have for years suffered much reproach from a portion of the community; but they have supposed, till quite recently, that they enjoyed the confidence of the Board, and of the Prudential Committee. But now they begin to feel that a new order of things has commenced at the Missionary Rooms. In 1845, they were given to understand that the Board entirely accorded with them in their views of the proper manner of dealing with slaveholders. But now they are informed by the Prudential Committee that "there are principles involved in their mode of procedure" which cannot be justified. What, or how many, or how bad those principles are, they are not distinctly informed; but they are given to understand that something in their course is wrong; and as they cannot with a good conscience adopt any essential change in their "mode of procedure," they anticipate with painful anxiety a serious collision with their employers. Under these circumstances, they do not feel inclined voluntarily to withdraw. And who can suppose they will withdraw while they consider themselves under censure? What good man, conscious of his integrity, would withdraw from a church because he was given to understand that the church was dissatisfied with his conduct? If we regard the conduct of the Missionaries as censurable, it is evident that we cannot consistently ask the Presbyterian Board to take them off from our hands. If it is wrong for us to support them, it would be wrong for them; and how can we request them to do what we cannot do with a good conscience? Nor can we, under such circumstances, with propriety ask them to withdraw for the purpose of applying to another Board for support. If we regard the conduct of the Missionaries as wrong, there is but one course for us to take. If we cannot persuade them to alter their course, we must refuse to support them. Is the American Board prepared to take this step? They certainly cannot do it with any great degree of unanimity, nor without disaffecting a large portion of the Christian community.

But suppose, instead of maintaining a controversy with the Missionaries, and thus wounding their feelings and leading them to fear that they have lost the confidence of their friends and patrons, we should soothe their feelings by giving them to understand that we do not intend to censure them—that we have no doubt of the purity of their intentions, and that we wish not to infringe on their right of private judgment. And suppose we should kindly ask them to consider the question whether, in view of the feeling which exists among some of the friends of the American Board, and the complaints which are continually made, it may not be expedient for them, as they are now ecclesiastically connected with the Presbyterian Church, to apply to the Board of Missions to take them under their patronage. And suppose a friendly correspondence should be entered into at the same time with that Board, requesting them, for the same reason, to favor such an arrangement. May not a transfer be effected in this manner, with entire good feelings on the part of all concerned. If such an arrangement can be effected, I cannot but think much evil will be prevented. Should the correspondence between the Prudential Committee and the Missionaries assume the form of a protracted controversy, it will, I fear, lead to a rupture that will carry with it a train of consequences deeply to be deplored.

There is another reason which should deter us from passing censure upon the Missionaries. They are ministers in good standing in the Presbyterian Church. Their "mode of procedure" is entirely approved by the judicatories, and the members generally of that Church. Does it then belong to us to call them to account for their "mode of procedure?" If different denominations unite in the Missionary work, is no toleration to be allowed in matters about which these denominations may differ? Would the Prudential Committee feel authorized to call to an account a Missionary of the Dutch Reformed Church who is in our employ for teaching the doctrines of a limited atonement, the strict imputation of Adam's sin and the sinner's natural inability to love God, when it is known that these doctrines are held by the ministers and churches generally of that denomination?

Will you permit me to say a word on the subject of hiring slaves, as I cannot but think the Missionaries have suffered much unjust reproach on this account. It appears from their statements that they must have help; and that they have been at great pains and expense to procure free help, and have utterly failed. Necessity, therefore, seems to be laid upon them; and it is a necessity which almost every man feels who goes into a slave State. If he takes a seat in a stage-coach, a slave is the driver. If he travels with his own horse and carriage, who but a slave will feed or shoe his horse, or repair his carriage, if it needs repairing? He cannot eat a meal which is not cooked by slaves; and who but slaves will wash and mend his garments? It is almost impossible to live a week in a slave State without being dependent, in some way or other, on the labor of slaves. And who will be so cruel as to require of Missionaries impossibilities?

What the effect would be on the prosperity of the Choctaw Mission to abandon the boarding-schools I am unable to judge. I should fear, however, that it would be disastrous. Besides, if I understand the matter, they cannot be abandoned without the consent of the Nation. That consent may not be given; or if given, it may be with reluctance, and with irritated feelings, which would greatly impede the usefulness of the Missionaries.

But does not the practice of hiring slaves encourage the system of Slavery? I should think not *necessarily*, if it is known to be done from dire necessity. At all events, I cannot see that it encourages the system any more than riding in a stage-coach which is driven by a slave, or eating meat at a tavern which is cooked by a slave, or using anything which is the product of slave-labor.

In 1842, Mr. Green said, in a letter to one of the Missionaries: "As to hiring slaves, if you do as your exigencies seem to require, and your consciences, in view of all circumstances direct, I do not think the Committee will find fault with you." If this was true doctrine in 1842, why is it not in 1849?

But although I do not think the practice wrong in itself, in the circumstances in which the Missionaries have been placed, yet I could wish, as the Missionaries do most ardently, that the necessity did not exist for the employment of this kind of labor; and I rejoice to learn that there is some prospect that the Missionaries will, before long, be relieved from this necessity, by the introduction of German laborers from Ohio.

S. W.

SECOND LETTER OF M. LEON PILATTE.

We give the second of the letters forwarded to us last week by the Rev. Mr. Kirk. They were addressed to Rev. Louis Bridel, of Paris, for the purpose of being communicated to a circle of young persons in Boston, who are contributing to the support of M. Pilatte in his interesting labors. What circle of pious and benevolent youths can find a more desirable field for their charities?

PARIS, March 8, 1849.

MY DEAR FRIEND AND BROTHER:—The missionary efforts of which I gave you an account in my last letter have been subject to some difficulty. They were disseminated over all the surface of Paris, and consequently could not be followed up by constant and regular preaching; and the attendance, necessarily transient, prevented me from entering into any personal relations with my hearers, in order to cherish the received impressions. I felt the need of concentrating my labors upon one point of this immense Capital; and I asked myself—What quarter shall I choose? My choice was soon made. The Faubourg St. Marceau is one of the most thickly-populated and miserable of the city. Whoever has not seen with his own eyes that which this Faubourg encloses, can form no idea of it. One should have traversed these narrow streets, dark and crooked, and have visited these houses, or rather hovels, where scarcely can be found a window through which a ray of light or breath of pure air can come—one should have penetrated into these corners, where often men, women, and children live together with hardly a few rags to cover them, and emaciated by famine—all this should have been seen, and many other things beside, of which I spare you the lamentable picture, in order to understand all that here is of physical sufferings.

Having visited, one day, a family living in the street St. Médard, I found the mother, an old woman of seventy years, lying upon a pallet, and covered with the half of an old torn curtain, the other half having been used to enshroud her husband, who had been slain during the last insurrection by a random ball. Also there were two grown-up girls and the child of one of them; their brother, a young man of thirty years, lying upon some straw in the same chamber—and there they remained most of the day, being prostrated by hunger. In order to retain their lodging they had sold the bread which the city authorities had given them. I was touched with their misery. "Oh, sir," said the young man to me, "in all the rooms of this house, and in all the houses of this street, you will find the same thing"; and the poor man spoke the truth. But the moral sufferings of the inhabitants of this Faubourg are not less. A great many had taken part in the late insurrection of June. Hunger is a bad counsellor. They had been excited by the preaching of the Socialists, declaring to them unknown enjoyments; and when the cry was heard in their streets of "To arms! To the barricades!" ceduous they rushed to the street, formed themselves into barricades, and during three days fought desperately. It was among them, above all, that might be heard these threatening words—"Work or Death," "Bread or Death." At the extremity of this Faubourg took place the horrible drama of the death of General Bréa. At length, the insurrection at an end, desolation and terror reigned in the Faubourg. There was scarcely a family who did not mourn over the death or arrest of some of its members, and these were taking place every day anew. And each one trembled for himself at the same time that he wept over the death or departure of parents and friends. Irritated against the Government, awakened from those false illusions produced by Socialism, with minds dark, and despair in their hearts—with all this, there was not one voice to speak to them of the Great Consoler. Such was the situation of this people when I resolved to labor among them. I have wished to tell you this much that you might have a just view of my situation in the midst of them.

I sought a locality. In one of the principal streets of this quarter was a vast dancing-hall, no longer used for that purpose since the insurrection. It was commodious, well situated, and I hired it for two evenings a week. I announced, by placards, a series of discourses upon true Christianity; and upon the placard were also these words—"Good Tidings for the Poor." They came at first in small numbers; but at each meeting the number of my hearers increased, until the hall, capable of containing more than a thousand, was full even to the door.

I will mention to you the course which I pursued in order to attract the attention of this people, divided as they were between unbelief and superstition. I took for the subject of my discourses the history of Christianity and of Jesus Christ. I made Him known to them under His true aspect, and I showed to them that He was neither the half-savior of the Papists, neither the teacher of the unbelieving Protestants, nor the revolutionizer of the Socialists; but the promised Messiah, the eternal Son of the Father, the Savior, and the Friend of Sinners. I expounded to them His life, His discourses, His death, and the fruits of His resurrection. When I had well impressed this upon their minds, I related to them the history of the Apostles, the birth and formation of Christian churches. Then I explained to them in what manner members of the church became so, namely, by conversion; and then I sought, with the Scriptures before me, what were their sentiments, their belief, and their faith; setting forth in all the doctrine of God in salvation—Christian repentance instead of Catholic penance; faith and the sovereign grace of God instead of the false merits of human justice; the work of the Holy Ghost in regeneration instead of the strength of man alone. I attempted without ceasing to lead them to this conclusion—that we are *not* Christians; that it was our duty to become so, both by the examples of the first Christians, by the calls of Jesus Christ himself, by their present sufferings, their moral corruption, and danger of the wrath to come; conjuring them to turn to God, and thus insure their present as well as future happiness. Then I related to them the fall of the Church, the origin of Popery and its errors, the history of the Reformation, &c.; always endeavoring to bring to their view those points most useful to my hearers, most appropriate to the times and to their actual need. These meetings continued four months. The crowds were enormous, yet perfect silence prevailed. Often the hall would be shaken by the applause of this ardent and impressible people, not able to restrain their joy, admiration, and astonishment, in listening to the truths from the Gospel of Jesus so new to them. God, in giving me love for *them*, had also attached their hearts to me. They repulsed the idea of again submitting to the priests, and when one day I said to them, "I know that you approve my words, but do you receive them into your hearts, and wish to be converted?" A loud acclamation of "we all, all wish to," resounded from the hall. I do not place too much confidence in these demonstrations, they only show that they are breaking away from Popery, and that they feel the need of being something different from what they are. But is this not something, and can we not say, that a great way is opened among these people, when they show such a desire? Beside these general manifestations, I have seen others more particular. I endeavor to carry the Gospel into each house, and especially into those places, where so much misery is concealed. I have already seen in some of these dwellings, fruits of the grace of God. The kind welcome which they give me, the attention with which they listen to my words, give me great hopes for the future.

The other day, I went for the first time into a certain house, where I only knew the man of the house. But as soon as his wife perceived me, she ran to the stairway, and called the whole household, and I found myself surrounded by a number of these poor creatures, all glad to see me, and I conversed a long time with them upon those things of which they had heard in my meetings. After four months of their continuance, these meetings acquired a real importance. I could by many examples give proofs of the good influence they exerted in the quarter. Already the inhabitants of another Faubourg requested that I should come and teach them in the same manner. The clergy became alarmed. The Archbishop came several times to the Faubourg, but the sight of his splendid equipage, and the number of his servants, seemed to the people an insult to their misery, and contrasted greatly with the gospel simplicity of which they had heard. He scattered his benedictions in vain. The ministers of the neighboring churches preached against it and declared I was a fire-brand from hell; but the effect of this was to give many of their votaries the idea of coming to the meetings. Then the priests undertook to employ means more efficacious, which resulted in a contest which gave place to public conferences of which I will tell you in my next letter.

Until I shall be able to tell you more of this, bless God that the work continues and is prosperous. I have confidence in God that he wishes among the outcast of the world, to raise monuments to his glory. Already the first stones are laid. Receive, dear brother and friend, my cordial salutations in our Lord Jesus Christ,

LEON PILATTE.

FAMILY PICTURES FROM THE BIBLE.

BY MRS. E. F. ELLET.

III.
THE FAMILY OF ABRAHAM.

[Concluded.]

When the command came to offer up Isaac in sacrifice—the keenest trial to the parental feeling, as well as to the faith of Abraham—we read of no struggle nor hesitation, as in the case of Ishmael. He utters no murmur, though bidden to cut short, with his own hand, the life on which his expectation depended of a numerous posterity, and the blessing which, through him, was to pervade the whole earth. As before, after the vision, he "rose up early in the morning," and prepared for his journey, having prepared wood for the burnt-offering. Those who were with him knew not of his intention; and it is not likely that he confided the matter to Sarah, whose feebler faith and maternal anxiety might have interposed obstacles. Through the journey—which did not terminate with their arrival at Mount Moriah till the third day—there appears no objection or want of alacrity on his part to put the fearful command in execution. This is explained by the Apostle, who says, Abraham believed God could raise his son from the dead; and that he expected this, is evident from the expression to the young men, that he and Isaac would return to them after their worship. He did not doubt the ultimate fulfilment of the promises; and the miraculous restoration of his son seemed a matter of course, since He who could not lie had said—"In Isaac shall thy seed be called." When it became necessary to communicate to Isaac his fatal purpose, no resistance was offered by the destined victim; no shudderings of nature prompted to avert the blow. How strikingly does this circumstance show the strict religious training of the child of promise by Abraham! The youth might have remonstrated against his father's incurring the guilt of murder; he might have urged the illegality of human sacrifice; or even questioned the right of the prophet-patriarch—on the authority of a vision seen by none but himself—to immolate his son. Isaac was grown to manhood, and would probably have surpassed his aged father in strength, had he chosen to escape or defend his life. But he had been educated in the principles of obedience and absolute submission to Heavenly ordinances. The instructions received from his father's lips had fitted him to understand the obligations of the command; and it is reasonable to suppose that Abraham communicated to him his own hopes of his restoration. He yielded himself voluntarily, to be bound and laid on the altar, as did the "Lamb of God," whom, by the act, he typified.

Not only was Abraham thus worthy in his family relations of being the great example of faith and obedience to his posterity and the world, but he appears equally exemplary in other situations. What can be more sublime than his expostulation with the Deity to avert the impending fate of the Cities of the Plain! And how exalted is the idea of the justice and mercy of the Infinite conveyed by the scene! His position among the princes of adjoining territories was a highly honorable one: he was a mighty prince among them, and their esteem was often testified by gifts. Abimelech, the King of Gerar, sought to form with him a treaty of amity, to continue inviolable to his descendants; for he says—"God is with thee in all that thou doest." He had not forgotten, in his abounding prosperity, to ascribe all to the favor of Him from whom cometh every good thing; and it is not unlikely that from him many of the neighboring chiefs learned the worship of the true God.

The expression so often used in Scripture, "gathered to his fathers," appears to have a meaning which throws light upon the customs of primitive ages. We learn that each tribe or family had its own place of burial—sometimes a spacious sepulcher, hewn from the rock, and divided into several chambers, where the dust of many branches of the clan might be deposited. The chief had here his appointed place, and round him were assembled the children who came one by one to moulder at his side. Thus the family union was preserved even in the grave. No stranger dust was permitted to mingle with the kindred remains; and from generation to generation the descendants of the same progenitor occupied their last resting-place together. Thus Abraham, when Sarah died, applied to the chiefs of the clan of Heth to purchase a cemetery; for as yet he had been a stranger and a sojourner, and in his wandering life had possessed no place to bury his dead. His home was fixed now in the land of Canaan: and there was to be the sacred deposit, which he would guard with jealous care from foreign intrusion. He declines the complimentary offer of the chiefs, of permission to bury his dead in the choicest of their own national sepulchers; he refuses to accept as a gift from Ephron the cave and field he had selected as suitable for the purpose, though it was proffered publicly, as a mark of high respect. He will have this sacred possession isolated from all others, and takes it only on condition of being permitted to pay the price to its owner. The bargain is ratified, and the field secured to him, with its rock and the trees that were to shade the graves of his household.

In widowed estate lived the patriarch after the death of his wife, occupied with the care and education of his son. When the time came that a wife should be provided for Isaac, the same determination to keep his stock separate from the surrounding tribes, by avoiding their alliance, is manifested. In the ancient Mesopotamian settlement, the children of his brother Nahor yet live, and among his kindred there the patriarch determines to choose a wife for his son. His eldest and chief servant—supposed to be Eliezer of Damascus, the next in rank in the tribe, who was once his heir presumptive—is directed to depart on the mission, and is required to pledge a solemn oath that in no case shall the wife be chosen from the daughters of the Canaanites. Almost equally strong is his repeated command, that Isaac shall not be conducted back to the land of his own birth, even though the kinswoman selected should refuse to come and meet him in Canaan. In obedience to the Heavenly mandate, he had quitted the country of his nativity and his father's house: Palestine, by Divine grant, was the patrimony of his descendants; and the merging of his family with those of his kindred, which would be the consequence of return to Mesopotamia, was not less to be dreaded than a heathen alliance. In this anxiety for the seclusion and isolation of his own stock, it is not possible to say how much of the pride of an independent chieftain mingled with Abraham's regard to the commandment entrusted to him. A desire to maintain his own dignity as the parent of a nation may have had some influence; but his chief motive was the conviction of his duty to preserve integrity of descent in a line from which was to spring the mysterious Seed promised to the first mother. That this was so is evident from the confidence he expresses in the success of the mission. "The Lord God of Heaven—He shall send His angel before thee."

The departure of the servant, his arrival at the city of Nahor, and meeting with the lovely daughter of Bethuel—that beautiful history so rich in romantic interest and instructive lessening—belongs not strictly to this chapter. The bride in her modest beauty was received into Abraham's family, and on her first arrival at the encampment, conducted to the tent of Sarah, the place assigned to the chief female in the tribe.

The line of the Messiah being thus cared for, and Isaac constituted the sole heir to all the wealth of Abraham, the patriarch married again. But his other children, having received gifts from him, were sent away into the east country; nor were their descendants, though noticed in the Hebrew annals, considered as belonging to the same stock with the Jews. Ishmael, indeed, joined with Isaac in the last duties to their father, interring his remains in the cave of Machpelah, where the dust of Sarah reposed.

In all the relations of Abraham, his sincerity and fidelity appear prominent. He is thus as a husband, a parent, and as the head of a tribe; but most of all his fealty to God is inviolate. This is the foundation of his exemplary character in respect of inferior claims. His building and sustaining of a family, and his provision for its continuance, have reference to the fulfillment of the great purpose revealed to him, dimly and darkly it may be, but with light enough to guide his own course. He "rejoiced to see the day" of the promised Redeemer, though its full splendor did not burst on his sight, but was veiled in symbols and intimations. He "trusted in God, and it was counted to him for righteousness." In his tent and circle the family life assumes a high and holy character—a significance beyond the ties of earth. May it not also in the life of his spiritual posterity? May not each, in the maintenance of relations established by Divine authority, preserve a trust Divinely committed—to be transferred with care to the children whose remote destiny it must influence?

For the Independent.

ADMISSION OF UNCONVERTED MEMBERS.

MESSRS. EDITORS:—An article in the *New England Puritan* of March 29, under this head, has been brought to our notice, as involving a grave charge against the Presbyterian Church and its standards. But it was given as a paragraph from the *Vermont Chronicle*, with the rather delicate *endorsement*, that "the writer is *very apt* to be accurate in matters of fact." How far the *Puritan* would rely for "*matters of fact*" upon the *Vermont Chronicle*, where the Editor could easily enough inform himself, if he did not already know, was the only question. In the last *Puritan*, however, some one has referred to several Questions from the Larger Catechism, in direct confutation of the offensive statement; and this brings the Editor to declare, *for himself*, that he *has not been able to find therein the evidence in disproof of the charge*.

Will you, then, Messrs. Editors, allow us the liberty of your paper to quote "chapter and verse," that such a serious impeachment may not go unanswered?

The language complained of is as follows:—"Startling as the assertion may be to many, it is nevertheless a fact, that there is not a word in the Standards of the Presbyterian Church (Old School or New) requiring evidence of piety as a prerequisite to church membership, or to communion at the Lord's table." And again, in substance—"The practice of examining, as to such evidence, is not authorized by the Standards."

In *direct contradiction* of all this, see "The Standards." "Directory for Worship," Chap. IX—"Of the Admission of Persons to Sealing Ordinances." Section III is in these words—"*Those who are to be admitted to sealing ordinances shall be examined as to their knowledge and piety.*" This covers all cases. And in Section IV, where the unbaptized are required to profess publicly their faith, in the presence of the congregation, and thereupon *be baptized*, it is again distinctly specified, "*after giving satisfaction with respect to their knowledge and piety.*" Is not this reply due to the honest truth? We could cite the Larger and Shorter Catechisms to the same point. But there is plainly a disposition to find heresy in them. How are they understood and received by thousands in New England? See "*The New England Primer*," Ques. 97, "What is required to the worthy receiving of the Lord's Supper?" See also Ques. 172, Larger Catechism. We could use hard words about the Puritanism which can so needlessly misstate the facts, and "offend a whole church."

M. W. J.

Brooklyn, April 14, 1849.

For the Independent.

THE AMERICAN TRACT SOCIETY.

MESSRS. EDITORS:—I have read the article in your last paper, signed "W. A. H." which means, I presume, the senior Secretary of the Tract Society. I confess I have read it with astonishment. Grave questions had been asked, and information had been requested in regard to the financial operations, but these he passes by without any explanation. The attention of the reader is directed to entirely different items. The article is very commendatory. It is also vague and indefinite, where exact statements were called for and where they are much needed. I have maintained silence for a few weeks, but not because I was satisfied. I have employed the time in making some examinations which have brought me to some remarkable results.

But before proceeding to these new and important items, allow me to thank you for shielding me from the misrepresentation of "Congregationalist." Allow me also to relieve the mind of "C" by assuring him that *I did not read the proof*. Nor can I refrain from the expression of disappointment that neither "C" nor "Officer" nor "W. A. H." met the various points of inquiry, especially my explicit inquiry—"*How much does it cost to sustain a Colporteur for one year?*" The best, and indeed the only estimate I could make was that the average cost of a Colporteur was $354 56 per year. Instead of denying this, or furnishing the exact cost, "C" admits that the *salaries* of some are as high as $600 per year, and states that 332 Colporteurs received at the rate of $150, or less, per year. This was the rate of the *salaries*, exclusive of *expenses*. I thank him for the information, as far as it goes, but it does not reach quite half way, as it leaves for "expenses" a larger sum than the amount of salaries, in order to make the full sum of $50,559. The *cost* includes both *salary* and *expenses*. If it is not $354 56, please state what it is. Here is no side issue, but the original question, still unanswered. "Officer" reiterates the statement, that 332 Colporteurs out of 397, receive a salary of $150, or less, and expresses the conviction that this statement is satisfactory, but not a solitary word about the *expenses*. He refers to four volumes published by the Society on the subject of Colportage, and expresses the wish that "they were scattered over the world." But these books, do not tell us *how much the Colporteur costs per year*, which is the very thing desired.

I am glad to see in your columns the Treasurer's Report entire. Please compare the 3d, 5th, 6th and 7th entries on the debit side with the 8th, 9th and 10th on the same side. In the former are large and important items grouped; in the latter comparatively unimportant ones are given in detail: [truly "more than half of them are unknown quantities."] Is this Report such a balance sheet as any silent partner of a business house would accept? The Tract Society is a special copartnership. The Officers and Committee are the active partners, and the donors are the silent partners, furnishing the capital. According to all mercantile usage the silent partners, though not allowed to enter into the management of the business, are entitled, at the close of each year, to know what has been done with the money,—what have been the profits or the losses; the amount of the property invested, and in what it consists; so that they may regulate their finances for the next year. As one of these silent partners, I have asked that the Treasurer make a full exhibit. Do I ask too much? "C" says "the Society challenges and invites the most rigid investigation of all its financial affairs;" and that "the books of the Society exhibit the mode of the expenditure of every cent ever entrusted to its care." I am encouraged then respectfully to request some further information.

FIRST. *What is the actual cost of the Books made and sold by the Society?* This cannot be determined by the Treasurer's account. Put the items together as you may and they will not reveal the cost. Take the accounts of two consecutive years and they do not help each other. In the Annual Report of 1847 the amount paid for paper was $12,158 77, while in the Report of 1848 it was $67,042 40; that is, the outlay for paper in 1848 exceeded that in 1847 by $54,883 63, and that too without a corresponding increase of sales. Again, under the head of "Printing," &c., is a charge of "unknown quantities" of "publications imported from the London Religious Tract Society." It is utterly impossible from any data furnished by the Treasurer's Report to come at the cost. The statement of "W. A. H." sheds no light just where light was needed. He says—"the selling of its publications without profit to the Society's Treasury."—"It has been the constant aim of the Committee by the total sales simply to receive back what is paid out for issuing the publications sold." What does he mean by "what is paid out for issuing the publications sold?" Not what is paid for the cost of paper, printing, and binding; but sundry expenses in addition, connected with issuing them. What does he mean by "without profit to the Society's Treasury?" Mr. Carter and the Society both published the three volumes of D'AUBIGNE in the same size and style at $1 for the set; Mr. Carter made money at that price. He made a deduction to booksellers so that they could sell again at $1, and make a second profit, and his sales were mainly to dealers to sell again, while the sales of the Society were mainly at the full price of $1. The actual cost of these three volumes, from the best information I can obtain, that is, the cost of paper, printing, and binding, was from 48 to 52 cents the set. If the Society did not make as much as Mr. Carter, then they were not economical. If a profit of about 100 per cent. was not made "for the Society's Treasury," for what fund was it made? This needs explanation.

To arrive then at this cost we must seek for it in some other place. I will do the best I can with the light I have, and if I mistake in any of my estimates I assure "C" and "W. A. H." it is not intentional, and I shall be thankful to either of them for a *specific* correction. In the Report for 1847, page 115, it is said: "The principle which has governed them in fixing the prices of the Society's books has been merely to receive back by the sales the amount expended in printing and circulating such as are sold, without profit to the Society's Treasury by issuing them, depending on the charities of the community to bear the expense of gratuitous issues." I regard this as a most important testimony, as it was prepared under peculiar circumstances for the Legislature of New York, and sworn to as correct by Moses Allen, W. A. Hallock, Russel S. Cook, and O. R. Kingsbury, and conditionally so, by Theodore Frelinghuysen. Here four things are explicitly stated. 1st. That the Society does not sell at net cost. 2d. That to the cost they add sufficient to cover *the expense of circulating* the books. 3d. That they make no profit beyond the expense of circulating. 4th. That for gratuitous issues they depend wholly on charitable contributions.

Here is a startling place. In a recent editorial you stated that a responsible publisher of this city offered to furnish at 75 cents per copy any quantity of Milnor's Life, in the same style as published by the Tract Society, for which they charge $1,50. As this publisher must have included his profit in this estimate, here is an advance shown on this book of more than 100 per cent. If they do not make this profit on this book, of which thousands have been sold, it is evident they do not manufacture their books with the economy of private enterprise. I have been informed by a gentleman in whom I can place most implicit confidence, that a sub-committee after a careful examination of the actual cost, reported in substance, that upon the cheapest books the selling price is an advance upon the actual cost of 35 per cent, on others 56 per cent., and on others a still larger advance. It may therefore be considered fair to estimate the average profits at 50 per cent.

Sales for 1847, as per Report pp. 111,		$92,360 24
" " 1848, " " " 138,		129,744 81
Whole amount of sales in two years,		$222,104 55
The profits on these sales would yield		$111,052 27
Expense of Colportage in 1847, Report p. 111,	$40,194 08	
Expense of Colportage in 1848, Report p. 138,	$50,559 00	
		$ 90,752 08
Leaving a balance of		$ 20,299 19

Do you ask why I carry the expense of Colportage to this account? Because they tell me to do so. Report for 1847, p. 115, "The principle which has governed them in fixing the price of the Society's books has been merely to receive back by sales the amount expended in printing and *circulating* such as are sold." Again, page 113, in accounting to the Legislature of New York for the monies received the preceding year (1846) they say: "For services and expenses of 175 Colporteurs and other agents, CIRCULATING THE SOCIETY'S PUBLICATIONS, $31,943 50."

These statements it will be remembered were made under oath, and are unquestionably correct. Again, in two years the gross sales were $222,104 55; and of this the Colporteurs sold the large amount of $138,384 55; leaving a little more than one-third to be sold by Branches, Auxiliaries, and the store in New York. A writer in the *New York Observer*, of March 24, who evidently speaks "by authority," says, that the Colporteurs (from the beginning) "have circulated more than 300,000 volumes gratuitously, and more than 2,000,000 by sale." The Colporteurs, then, are the chief reliance for "circulating" the books sold; and as the expense of circulating them is added to the cost, so by necessity the profits on the books sold must be carried to the account of Colportage, and the excess of profits after paying for the Colporteurs is to be applied to the expenses of Branches, Auxiliaries and other agents employed in the sale of the books. This view of the case is demanded by the solemn statement made to the Legislature of New York, and the following statement of "W. A. H.": "It has been the constant aim of the Committee by the total sales simply to receive back what is paid out for issuing the publications." And again: "In the first fifteen years the most accurate estimate that could be made gave the result of a loss to the Society of a small fraction of one and a half per cent. on its total sales during that period."

Second. Another item which it appears to me needs explanation in order to make it perspicuous, is the following:

Report for 1847, page 111, gives the receipts from donations, &c.,		$67,770 88
Paid Foreign Mission distribution,	$10,000 00	
To subscribers page 26, 4,829,460 pages, which, at 15 pp. to the cent., is	3,219 64	
Gratuitous circulation, p. 26, 31,090,748 pages, at same rate, is	20,731 16	
		$33,950 80
Leaving balance,		$33,820 08
Report for 1848, p. 138, gives—Receipts for Donations, &c.,		$105,915,15
For Foreign Mission distribution,	$11,000 00	
Subscribers (page 30 of Report), 4,661,175

Dr. Whole amount of Donations received by the Society in 23 years,		$971,309 03
Cr. By Grants for Foreign Missions,	$313,594 00	
By Grants to subscribers in publications,	37,472 06	
By Gratuities to all others,	170,295 20	—$521,361 26
Leaving the large amount of Donations not expended in gratuitous circulation.		$449,947 77
Add to this the sum originally given for the house,		$ 25,852 95
		$475,800 72

The house and lot is on hand and visible. It cannot be that $449,947 77 has been used in expenses in addition to all the profits made upon $1,225,473 30 sold. Something undoubtedly should be deducted for expenses not provided for by the profits on sales of books. Make a liberal allowance of $149,947 77 and there still remains the large sum of THREE HUNDRED THOUSAND DOLLARS laid by gradually during twenty-three years; and that too without suspicion being awakened that they were thus enriched and increased in goods. You will ask how can this be, since the Treasurer's Reports always balance most exactly? But you will notice that the Treasurer's accounts never enter the amount of *profits* on the books sold, which Mr. Hallock and others under oath admits is *equal to the expense of circulating the books*, and which in fifteen years has not varied more than one and a half per cent. from this mark. To make the accounts balance, all the expense of circulating the books are charged to Donation account, while the profits are kept out of sight, and thus a large capital is accumulated. The whole would be exhibited by a proper balance-sheet.

I ask, in all Christian candor, what is to be thought of a Society instituted for the benevolent purpose of circulating tracts and cheap religious books among the poor and destitute, which after accumulating a capital of not less than $300,000, and having during the last year collected from the benevolent nearly $106,000, spends less than the interest of these two sums in doing the very work to which it was intended the principal should be wholly devoted.

4th. They have gone into the business of book publishing and *selling*, and have thus departed from the original design in the formation of the Society. This is obvious from the size, the elegance, the prices, and the amount of sales.

In 1848, on page 30, they say: "Including the amount delivered to Life Members and Directors the pecuniary value of THESE IMMENSE GRANTS exceeds $27,700;" but I add, that during this same time the Donations to the Society were $105,915 15, and the receipts from sales $129,744 31. The Colporteurs gave away during this year 71,167 volumes, and sold 258,390; and from the beginning the Colporteurs and Agents have given away more than 300,000 volumes, but have sold more than TWO MILLIONS OF VOLUMES. Their great business is *selling*.

They have gone into the market as competitors. They have instituted a large force, under the name of Colporteurs, for selling their books. These facts cause me seriously to question whether the American Tract Society sustains the same benevolent relation to the public that it did at the beginning. Errors Excepted,

ACCOUNTANT.

[NOTE.—After the first page had gone to press it occurred to me that the item under the head of *expenses* in the last column of that page was not sufficiently expressed, as I designed in that connection to refer to the amount of donations and sales at the Depository—and not to the general sales. I beg leave therefore to state that the 20 per cent. expenses is not calculated upon the sales made by Colporteurs or Branches and Auxiliaries, because the profits on these cover the expenses; but the per centage is calculated upon the funds collected the past year under the head of Donations, $105,915 15, and upon the sales made from the Depository in New York, $22,964 67, making a total of $128,879 82. This will be easily seen and understood by referring to the Treasurer's Report, on page 138.]

The Independent.

NEW YORK, THURSDAY, APRIL 26.

THE MAY ANNIVERSARIES.

Monday, May 6.		
AM. SEAMAN'S FRIEND SOCIETY,...	7½ P. M.	*Tabernacle.*
Tuesday, May 7.		
AM. ANTI-SLAVERY SOCIETY,.....	10 A. M.	*Tabernacle.*
A. & F. ANTI-SLAVERY SOCIETY,..	3 P. M.	*Tabernacle.*
N. Y. SUNDAY-SCHOOL UNION,....	7½ P. M.	*Central Pr. Ch.*
N. Y. COLONIZATION SOCIETY,....	7½ P. M.	*Tabernacle.*
FOR. EVANGELICAL ALLIANCE,....	7½ P. M.	*Mercer-st. Ch.*
Wednesday, May 8.		
AM. TRACT SOCIETY,.....	10 A. M.	*Tabernacle.*
AM. HOME MISSIONARY SOCIETY,..	7½ P. M.	*Tabernacle.*
Thursday, May 9.		
AM. BIBLE SOCIETY,.....	10 A. M.	*Tabernacle.*
AM. TEMPERANCE UNION,.....	7½ P. M.	*Tabernacle.*
AM. PROTESTANT SOCIETY,.....	7½ P. M.	*Mercer st. Ch.*
AM. EDUCATION SOCIETY,.....	7½ P. M.	
Friday, May 10.		
AM. BOARD OF FOREIGN MISSIONS,	10 A. M.	*Tabernacle.*
EXHIBITION OF DEAF AND DUMB,...	3 P. M.	*Tabernacle.*

REMOVALS.

Those subscribers, in this city and in Brooklyn, who expect to change their residence on the First of May, are requested to give notice to the carrier, or at the office, before the day, so as to prevent the loss of papers.

THE AMERICAN BOARD AND ITS CHOCTAW MISSION.

In another column, we have given room to a communication, from a highly respectable source in New England, on "the Mission among the Choctaws." This article is only one among many indications that the suggestions which we threw out two weeks ago, have been attentively read and are producing an effect on the public. Our correspondent agrees with us in the "desire that that mission shall be amicably transferred to the Presbyterian Board of Mission,"—though we infer from the sense of his article that his views are not entirely coincident with ours as to the duty of Christian ministers and Christian Churches in respect to Slavery existing under their immediate influence.

On that subject, however, we do not desire to raise any inquiry or debate in this connection. If there is a difference on that point between us and our respected correspondent—even if it be the identical difference between the Prudential Committee and the brethren of the Choctaw Mission—it only shows that such a difference need not be in the way of an agreement on the practical question, What is to be done in the present difficulty? The mission in its present relation to the American Board, will be a source of constant annoyance and trouble to those who are expected to sustain it. Transferred to the Presbyterian Board, all its relations will be harmoniously adjusted.

On one point, if we understand our correspondent, we must beg leave to differ from him. Are the brethren of the Choctaw Mission under any "censure" from the Prudential Committee? So our correspondent seems to represent the matter. But the only proof which he introduces, is that the Prudential Committee have said to the missionaries, "There are principles involved in your mode of procedure, from which we are constrained to dissent." In other words, there is a difference of opinion between the Committee and the missionaries in regard to a great practical question, and the Committee have even been bold enough to tell the missionaries that such is the fact. And is this *censure* in any offensive meaning of the word? Is this such a censure as should prevent an amicable transfer of that mission to another Board with the full consent of all parties? Are not the Committee just as much under censure from the missionaries, as the missionaries are under censure from the Committee?

But is it not proposed that the Committee or the Board shall pass some censure on the missionaries? We answer No. The Committee and the Board have nothing to do with censures in any judicial sense of the word. They employ their missionaries to do a certain kind of work under their general direction. If it turns out that they and their missionaries cannot agree as to the manner of doing the work, and especially if the disagreement relates to important principles—if the Committee on the one hand "are constrained to dissent" from the "mode of procedure" at the mission, and the missionaries on the other hand cannot with a good conscience obey the directions given by their employers—then of course the relation of employer and employed must cease, either by mutual consent, or by the act of the employer. We think then that what our correspondent says about the position of the missionaries as "ministers in good standing in the Presbyterian Church" is founded in some misconception of the relations between the missionaries and their employers. A minister employed as the teacher of an Academy may be in perfectly good standing with his Presbytery, and yet his mode of procedure may involve principles from which the trustees of the Academy "are constrained to dissent," and which, unless he can go over to their views or can bring them over to his, must lead to a dissolution of the relation between him and them. To say that a missionary once employed by the Board must remain in that relation, and that his course of procedure must not be disapproved by his employers, till he has been tried and silenced by some ecclesiastical authority, is to say much more, we are sure, than our correspondent intended.

Whether the Committee have made any progress or change in their views since 1846, does not appear to be a question of any great importance. The Committee, however, and the missionaries seem to understand each other more exactly now than they did then. *Then* it was supposed that the missionaries regarded Slavery as a deadly evil against which all the influences of the Gospel were working, and which Christianity would surely abolish. *Now* it turns out that all this was a mistake;—there appears no prospect that, with their views of Christian duty, the time can ever come, when they—if they should live a thousand years—can put forth any influence for the abolition of Slavery. This, rather than any departure, on the part of the Committee, from the Brooklyn report, is what makes the difficulty.

A MORAL RESERVOIR.

One of the principal attractions to strangers in New York, is the Reservoir in which the water of the Croton, after flowing for more than thirty miles through a covered aqueduct, is made to accumulate so as to form a head in order to its being distributed through the city by its own momentum, and also to insure a temporary supply in case of any accident to the aqueduct. Standing upon the solid walls of masonry surrounding the basin, which under a pressure of millions of pounds receives by one conduit, and discharges by another, the ceaseless flow of the stream of life; and looking over the vast area of human habitations, to every one of whose teeming myriads are thence conveyed through ten thousand lesser channels, health, refreshment, purity,—a silent awe steals over the mind, broken only by spontaneous bursts of admiration.

But there are other Reservoirs in New York not less deserving the regard of the stranger. In one of these—the Bible House—are accumulated the Waters of Life, flowing out continually to all parts of the land and of the world, while the silent conduits of beneficence keep the basin ever full. In another—the Tract House—are gathered the resources of the Church in almost every department through which her charities flow forth upon the world. There is the Tract Society with its vast and systematic arrangements for diffusing sanctified knowledge and Evangelical religion through all the languages of men. There is the Home Missionary Society, which feeds the feeble churches of our wide-spread territory with the charities of older churches on the Atlantic slope, and thus scatters joy and beauty over the prairies of the West, and beyond the mountains to the coast of the Pacific. There too is the Agency of the American Board of Foreign Missions, which gathers the contributions of this large Central district, and pours them in a ceaseless stream into the larger Reservoir at Boston, whence they flow forth again to bless the ends of the earth. And there is the Protestant Society, soon by alliance with the Foreign Evangelical to constitute a Christian Union for the diffusion of religious liberty, and of a pure Christianity, wherever the Gospel has been corrupted, or Christianity exists but in form and in name.

Within these four basins, forming one grand reservoir, inclosed by the walls of the Tract House, how much of moral momentum is accumulated, how much of spiritual blessing for mankind. From that reservoir flow forth unceasingly the streams of life and love, wide-spread and fertilizing, "making glad the city of God." That reservoir is fed by myriad streams of charity, flowing from hearts which are fed in turn by droppings from the skies. May the Spirit of all grace and beneficence keep their channels ever full.

THE TRUTH COMPREHENSIVE.

That class of utterers who are in the habit of speaking of Truth as "globed" and "orbed," express a fact in their mystical way which it were wise to remember. It is, that the truth—as by the law of its nature—includes elements which are apparently opposite, though really of course harmonious and correlative. It is many-sided. The symbol which appropriately represents it is not the line, or the superficial plane; but it is the sphere, crystal indeed in clearness and in beauty, "of pure gold, as it were transparent glass," yet with diverse aspects, and attaining its completeness in its union of opposites. They who would fairly understand the Truth, therefore, in its integrity, must go around it, and view it from opposite and seemingly even conflicting points; and must hold their minds open to its various expressions.

Those who forget this characteristic of Truth will often be sadly perplexed in their study of the Scriptures; for those Scriptures must seem to them replete with contradictions. It is in its practical forgetfulness that religious controversies often arise, and that truth-seekers are transformed before they are aware into truth-deniers. A particular doctrine is deduced from the Scriptures. It stands therein clearly revealed. It is felt also to meet the wants of the enlightened conscience and the renewed heart, and to be in harmony with the Faith of the devout through all the Past. It is therefore joyfully received and rested in. It becomes part of the soul's fundamental Belief. It sends a quickening and delightful influence through all the spiritual faculties, and enters as an element into the subsequent structures of opinion and thought. It *is* a truth, or a section of truth; and should be rejoiced in, and held with thankfulness. But ere long a doctrine is advanced from some quarter which seems to contradict this; or perhaps this very doctrine appears to require in order to its reception the surrender of another, which had been previously established. And so each party, not content with affirming, begins to *deny*. This is unphilosophical in itself, and unhappy in its effects. Controversies are excited which become embittered as they proceed; and the transforming and vitalizing influence of the truth which each really holds is lost equally upon both.

Instead of this, it were wiser and happier for all parties to ask, whether there is any real ground for such a war? Whether the truth is not larger than the belief of either? Whether both doctrines are not correct, and thus harmonious with each other,—comprehended really in the total Truth, and equally essential to its completeness and unity? This will usually be found to be the fact. It is the very truth-fullness of the Scriptures which makes them seem at times almost self-contradictory; which renders it possible to found upon them such opposite systems. They are not declaring the true at one time, and the false at another. But they are alternately revealing the different phases and elements of the comprehensive Truth, and steadily revolving its luminous orb before the eye of the observer. And the path of wisdom and of piety is, to accept all these revelations, and not to deny either because another is received.

Take for example the Nature of Man as delineated in the Scriptures, and as observed in daily experience. The truth respecting this is essentially duplicate. In one aspect this nature is just what it ought to be. In another it is just as fully what it ought not to be. It is most certainly true on the one hand that man has noble and spiritual faculties, that he is exalted in intellectual power, rich in capacity for the gentlest and loftiest affections, for patience and for heroism and for self-sacrifice, with a Divine Voice of conscience speaking within,—"a little lower than the angels." It is equally true, on the other hand, that he is in disposition and in act alienated from God, averse to holiness, and a lover of sin. And between these two truths, who cannot perceive the absolute harmony? Neither is the truth as isolated from the other; but both conjoined express precisely the character of man. His will is free, his conscience is not dead, his mind is clear, though his dispositions are perverse; and it is the very nobleness of his constitution which makes his sin so criminal and destructive.

So of the Inspiration of the Scriptures. Holy men *spake* in them. And it is the word of John, and the word of Paul, and the word of Matthew, and the word of James, which we are reading. Over the lapse of eighteen centuries, our hearts still beat against theirs. We become one with them in their up-lift of thought, and our minds are kindled by truths which fired theirs. And yet they spake as they were *moved* of the Holy Ghost; and so there is everywhere in the Scriptures a Divine authority, pervading and subliming the human utterance, not destroying or limiting its personal character, but yet shining through and penetrating it all, as the golden light imbues at evening the cloud beneath it.

The same principle applies to the Person of Christ. The Divinity of our Lord is established by the Scriptures. His Humanity is a fact revealed with equal clearness, and substantiated by the same or equivalent evidence. Neither of these facts, therefore, should be allowed at all to exclude or controvert the other. There is no antagonism between them. We need both facts in order fairly to understand the Scriptures. Both are essential to the perfect conception and love of the one Mediator between God and our souls. And he is the truly comprehensive and Scriptural Theologian who embraces both in his view of the Saviour; who dwells with equal clearness and fondness upon either, and does not insist with clamorous folly, because he cannot grasp at once the total truth in its sublime sphericity, that there can be no other side of it than he perceives, and that the mind of the Infinite cannot survey it more comprehensively than does his.

And precisely the same principle applies to the Work of Christ, in our redemption. It was bi-fold. Its completeness, and in part its glory, consisted in the fact that it met *two* needs of the soul; that it accomplished *two* ends under the Divine administration. It was a work for Atonement, and also for Renewal and inward Transformation. It met the longing of the penitent heart for an expiation of its past sin, and a visible ground of pardon and acceptance. It met also its desire and need of spiritual Life, and the revelation of the Infinite. It just as really included redemption from the bondage of Sin, as redemption from its penalty; and the latter was as essential a part of it as was ever the former. Why not then include and contemplate both elements, in our view of Christ's Work?

He came to unfold before us the Truth, with human simplicity and tenderness and with Divine authority; to declare the sublimest truth, pertaining to God and to Eternity. He came to exhibit in visible embodiment the nature and purity of the Divine Law, and so to shed a silent influence from his remembered Life which through all ages should purify and instruct. He came to quicken with hopes of the immortal Glory. He came, especially, to manifest and illustrate God's Being and Love; to bridge as it were the chasm between ourselves and the Infinite; to bring the Deity nearer our thought and to give us a way of access into the Heavens. And all this He accomplished. Through Him we may have Life eternal. Through Him the Divine Life may be brought into our souls, and we be filled with the fullness of God.

And yet this element of Christ's work, important as it was, if we may trust the Scriptures did not exhaust it. That work had relations not to us only, and our race, but to the entire Spiritual Creation. It was intended, and it availed, to declare the righteousness of God for the remission of sins that are past. Its author came to be the end of the Law for righteousness, to every one that believeth; to give His Life a ransom for many; to bear our iniquities; to die for us, the ungodly; to be made a curse for us; to be sacrificed for us, as our Passover. He came, in other words, by His humiliation on our behalf, His voluntary obedience and suffering, and finally by His Death—into the fearfullest agony of which it seems impossible for us to enter—to illustrate and establish the holiness of the Law and its authority; and so to manifest the righteousness of God and His fixed purpose to maintain the Law, that He might be just, and yet the justifier of him who believeth in Jesus. And thus, in the accomplishment of this, Christ furnished a ground of Justification. By Him we have the Atonement. As once offered, He bore the sins of many; and there is now no condemnation to them that are in Him.

If there be any fact the admission of which is necessary to the just explication of the Scriptural phraseology, any which gives coherence and unity to its whole doctrinal system, any which strikingly presents in a single expression the tenderness and the holiness of the Divine nature, any which meets the deepest desire of the burdened and penitent heart, any which Christians in all ages have loved to contemplate, and around which have ascended most gratefully their jubilant praises—it is certainly THIS: that the death of our Lord atones for Sin. Why then throw this away in order to hold another with which it is harmonious? or why adhere to this, and overlook its correlate? Why determine to have but half the sphere, when we may just as properly have all? Why not rather combine both aspects of Christ's work into a comprehensive and satisfying view, and regard it as did the sacred writers—as at once a ground of pardon and a source of life? No narrower view can save or satisfy the declarations of the Scriptures; can be severely applied to them, without breaking and crushing some portion of their language. No narrower belief will really meet the longings of the heart; or fairly interpret the faith and the experience of the Church Universal.

Honor to him, then, who speaks it ALL! Honor to him, and spiritual growth! And let him who has gained a part of the whole, a segment, a hemisphere, hold himself back most carefully from the vice of *denial*; and while he grasps his portion of the Truth, which side soever it may be, whether of human freedom or human dependence, of Christ's humanity or Christ's divinity, of the Love of God displayed on the cross, or the basis of pardon there established for Man,—while he holds this and blesses God who hath revealed it to him, let him also hold open his thoughts to other related truths, that each and all may enter in their turn, until the full orbed sphere shall be complete within!

CORRECTION.

In the leading article of our last issue, "Congregational democracy" was spoken of in some sort of contrast with "Methodist democracy." The reader may have wondered what we meant and may have concluded that "Methodist democracy" was spoken of in irony. Our word, as we *wrote* it, was *clero*cracy. Democracy is government by the people, which is the Congregational method. *Clero*cracy is government by the clergy, which is not Congregational.

Such errors of the types will sometimes escape correction.

NEW SUBSCRIBERS.

The religious anniversaries, week after next, will afford a convenient opportunity for our friends to send in the names of subscribers.

DR. BUSHNELL'S THEORIES OF THE INCARNATION AND ATONEMENT.

Under this title a pamphlet has been published by Rev. Robert Turnbull, of Hartford, which was prepared to be appended to the second edition (now in press) of the work entitled "Theophany," which was noticed in this journal a few weeks ago. Our neighbors of the *Christian Inquirer* will have little occasion to repeat their exultation over the silence of the Orthodox in regard to Dr. Bushnell's book. Reviews—strictures—replies—are appearing in all quarters. The best of all these, so far as we have examined them,—the most intelligent, the most reasonable, the most candid, the most courteous, and the most Christian in its tone and spirit—is this pamphlet from a Baptist pastor. We do not intend to bestow unqualified praise; there are passages in which the reviewer seems to us not to understand his author perfectly (for which we would by no means hold him inexcusable), passages in which he does not seem to understand the subject in question, and passages in which a word is used which seemed to us not perfectly courteous. But in respect to candor and kindness, and a truly Christian enlargement of mind and feeling we are constrained to pronounce this "Review" far superior to the elaborate strictures which have appeared in some of the religious newspapers.

We hope that Dr. Bushnell will have the grace to hold fast his purpose of not replying to the censures with which he expected that his work would be received. His logical powers seem to be better fitted for assault than for defense—more powerful in the way of destructiveness than in the way of *con*structiveness. We cannot but fear that if he should be ever tempted to reply, his vindication would be more efficient as an exposure of the errors in logic and representation, into which his assailants have fallen, than as a new and clearer exhibition of his own views on the great doctrines which he has attempted to illustrate. As we think of his promise and of the danger that under the pressure of temptation he may not be able to keep it, we are reminded of the village boxer who having been converted at a camp meeting, was waylaid at night by two or three of his old acquaintances who had some grudge against him. "Down with him," cried the assailants,—"he's a member of the Church now, and dares not fight." "True," said the boxer, throwing himself into a position,—"but remember, I am a Methodist and believe in falling from grace, and if I should fall from grace it will be woe to you."

It is on the great evangelical doctrine of the reconciliation between God and men by the sufferings and death of Christ, that the discussion opened by Dr. Bushnell's book *ought* to turn. In regard to the Trinity, we see no great need of any discussion. To the doctrine of three divine persons in one Godhead—a doctrine which we receive simply because it is declared to us, and simply *as* it is declared, in the Holy Scriptures—a doctrine which is inseparably incorporate with the whole scheme of Christian faith and hope and worship—no speculative theory can bring any ray of illustration. The theory of Dr. Bushnell gives us no help or relief whatever. It is no better to us than the *quasi* emanation-theories of the Arian and Athanasian controversy—no better than the theory of three sets of attributes inhering in one substance, which to our view is nothing else than an empty clatter of words which in their combination have no real meaning. Discussion on such a subject—theory, hypothesis, explanation, or whatever it may call itself—the moment it attempts anything more than the ascertainment of facts revealed in the record, sinks into an unfathomable abyss; and therefore the faith of all Christians is constantly tending to work itself free of dogmatism on this point, and to rest in the great facts with all the impenetrable mystery which hangs around them. But in regard to the doctrine of the atonement, we think there is more room for discussion. If Dr. Bushnell is rightly understood, his views are materially defective. We think he is not understood. We will not even affirm that he understands himself. Certain we are that if he should speak he would earnestly disown the views which have been ascribed to him by some who had no intention of misrepresenting him. And yet we think that he has opened the door for a discussion which if it could be prosecuted without crimination and recrimination, might be a blessing to the Church of God. There is a position somewhere from which the old doctrine and the new—the Scotch view and the New England view—might be seen to be harmonious or at least capable of being reconciled. Princeton does not hold the *whole* truth on this subject, in all its simplicity and grandeur; neither does Andover. Old School and New School may fire away against each other forever without making any progress. What is needed is not an iteration of old arguments—but a *new* discussion. Perhaps it will be concluded at last that the doctrine of the Atonement as set forth in the Scriptures is larger, more beyond the reach of our plummet, more beyond the sphere of human analogies, than our theologians have been wont to suppose. Indeed we think that Mr. Turnbull's pamphlet in some passages seems to look in that direction. We have alluded to it partly by way of introduction to some further discussion of the topics of Dr. Bushnell's book.

THE NON-COMMITTAL POLICY.

The Editor of the *Christian Register* (Boston) has at last broken silence, in answer to our direct application a fortnight since, and flatly refuses to reply to the questions we had previously asked him. He bases his refusal upon the ground, that he has a right to answer or not as he chooses; that we did not bear patiently enough with his protracted delay, occasioned by illness—an illness be it remembered that left no other trace upon his paper; that we have made our more recent requests in an improper tone; and that it is not for us to dictate what the truths are concerning which the readers of the *Register* need to be informed. He thinks he has learned to bear with some fortitude the imputations of *The Independent*, and as might have been expected from a man in his circumstances he abuses its general course and spirit with hearty good will.

We are obliged to our Boston friend for the directness of his refusal to express his belief upon the points presented. We fully recognized at the outset his right thus to refuse, if he should see fit. And though it still seems to us that a man who claims to be a Christian Teacher, and to represent as the Editor of their recognized organ a numerous body of professing believers, might have found time and willingness in the space of more than three months to say in a word what he supposed the DEATH to be which is the penalty of God's Law, and by what ACT in man this is incurred, what his belief is in regard to CHRIST'S Person, and what parts of the Scripture he holds to as INSPIRED—as he has decided not to do this we have nothing to say. If he is satisfied, and those with whom he cooperates, we shall not be otherwise. Next to knowing what *to* expect, it is pleasant at any rate to know what *not* to expect. And this decided refusal to answer our questions, is both more agreeable to us and more creditable to the *Register* than would have been the silent sliding away from them which it seemed at one time to propose.

But while we have nothing further to say in regard to the *Register's* course in this matter, we have a thought or two to express on the general non-committal and equivocating policy which that Journal has represented. In the whole range of religious discussion there is nothing to our mind more essentially trickish. Some one characterizes the Unitarian System, for example, as lacking the element of the plenary Inspiration of the Scriptures; and gives this as one discriminating difference between that System and the orthodox. And instantly there comes the vehement response from half-a-dozen quarters—"You slander us, Sir! You are unjust, and a false witness! We hold to the inspiration of the Bible as thoroughly as you do. Your calumny is a base one, and you have no right thus to cast reproach on our good name"! "But do you really believe the Scriptures all given by inspiration, and so authoritative"? "Oh, no—of course not; but we believe *parts* of them to be". "Well then, will you be good enough—as we have put your general disclaimer on record—just to say *what these parts are*, and how you ascertain that they are inspired in distinction from others"? And what is the answer? "We are not to be dragged into a discussion of this point. We have a right to answer or not as we choose, and you should have been more complimentary in your method of asking".

Or some one affirms that the Unitarian System does not recognize the DEATH which the Scriptures reveal, as the penalty of God's Law; and an acknowledged exponent of that System replies at once and in high dudgeon—"We *do* recognize it, and you have slandered the system in representing the fact otherwise"! But do you mean by this DEATH anything more than the physical dissolution of the Body? Does it affect the Soul? And if so, what are its elements, and what its duration? And the reply is, that these are points not necessary to be explained, that the person to whom the inquiry is addressed has had the influenza severely, and that the questions are aside from the subject in discussion.

We certainly do not care to use any "sharpness" of speech in characterizing this policy; but we know that if persisted in it would bring reproach upon the best of causes. It *looks* exceedingly, to say the least, like a disposition to obtain credit and currency on false pretences, to palter with language in a double sense, and to be orthodox in phrase while radically rationalistic in real belief. We know that a Lawyer who should act thus would be in imminent peril of being put over the bar; and that a Politician who should claim to be a tariff-man while advocating only an impost for revenue, would be stamped indelibly as an equivocating trickster. For the life of us we cannot see why it should be otherwise in Religion, or how men who do *not* hold to Atonement, or Depravity, or Regeneration, or Christ's Divinity, or the Inspiration of the Scriptures, or Future Punishment—as those terms are usually and properly understood—should be willing for a moment to cloak their shifting and precarious fancies under these venerable and hallowed names. Such a procedure is essentially dishonest. The apparent severity which comments upon it, is only the just expression of honest reprobation; and no assumption of Christian meekness should shield its pursuers from deserved rebuke.

The plain matter of fact is, as we stated at the first—that the Unitarian and the orthodox Systems differ from each other *toto cælo*. The essential facts of the one are not those of the other. This does not of course prove either right or either wrong. But it does show that if the former is right, the latter is a structure of superstition and idolatry; and that if the latter is right, the former lacks almost everything of the Gospel of Christ.

IS THE DOCTRINE OF FUTURE PUNISHMENT ON THE DECLINE?

A few weeks since we expressed some thoughts upon the influence of different views of the doctrine of Future Punishment on the preaching of that doctrine. The *Trumpet* construed our remarks into a concession that the doctrine itself is on the decline among the professedly Orthodox, and made a grand flourish thereat, as follows:

"FUTURE PUNISHMENT ON THE DECLINE.—We have often said, that the doctrine of future endless punishment is destined to pass away, and be known only as a thing of the past. The day when this shall be is fast hastening on. The Orthodox may live as a Sect; but their doctrines will die.

"In the 'INDEPENDENT,' of March 22d, we find the following important article."

[Then follow the first two paragraphs of the article referred to.]

"Observe the above article particularly, and see how far the doctrine of endless future punishment is running down. 'There is a considerable class [mark, *considerable* class,] of *intelligent* preachers, some in our own country and more in Great Britain and Germany, who either *totally reject* the doctrine of the future and eternal punishment of the wicked, or who modify it, and explain it away, or who are too much in doubt of it to use it in their preaching with any confidence.' Now, we set these confessions down as settled facts; for the editors of the 'INDEPENDENT' would never have said any thing so much against their own wishes, if it were not a fact, and a fact which it is not prudent any longer to attempt to conceal. They evidently meant that these doubters of the truth of future endless punishment were of the orthodox sects; for the editors distinguish them from Universalists, and represent them as far superior both in intelligence and in moral character to the common advocates of the doctrine of universal salvation.' This is a very convenient sentence, by the way; because it enabled the editors of the 'INDEPENDENT' to discharge their bitterness upon the sect which 'is everywhere spoken against.'"

The fact referred to is known to every intelligent observer of the English and German theological world. Neologists reject the doctrine of endless future punishment, and they constitute "a considerable class," perhaps the majority, of German preachers. Some clergymen of the Church of England either reject the doctrine, or are "too much in doubt of it to use it in their preaching with any confidence." The fact was disclosed at the Evangelical Alliance, that some English Ministers of various denominations, as well as such men as Tholuck and others from the Continent, were not so firmly settled in their belief of this doctrine, as to be willing to incorporate it in their doctrinal basis; though after a thorough discussion it was made one of their Nine Articles. Unitarians in Great Britain and in this country for the most part either reject, modify, or explain away the doctrine of eternal punishment, or use it but little in their preaching: and they too are "a considerable class of intelligent preachers." And of all these we affirm without bitterness, that they are "superior both in intelligence and in moral character, to the common advocates of the doctrine of universal salvation."

This is all the comfort which we can give the *Trumpet* touching the rapid decline of the doctrine of future punishment among "the Orthodox sects." We alluded also to isolated cases like that of John Foster, in which a speculative mind envelopes itself in a fog, and tries to disbelieve a truth which it dares not reject, but we characterized these doubters or disbelievers, touching the doctrine in question, as those who "entertain such loose notions of the moral government of God, of the nature and extent of the moral law, and of the tendency and demerit of sin, that they cannot reconcile with their effeminate and sentimental conception of the Deity the idea of the eternal misery of any of his creatures."

To what "Orthodox sect" does the *Trumpet* suppose we had reference in this description?

Encouraged by a prospect of the decline of the doctrine, the *Trumpet* utters this strong denunciation of the doctrine itself:

"The doctrine of endless misery is a most barbarous sentiment. We do not wonder that the most intelligent of the Protestant sects, are getting to loathe it. It is dishonorable to God, or would be, if true. How can God delight in the misery of his creatures?—for he must delight in their misery to make it eternal. It is decidedly unscriptural. The Bible, when justly interpreted, gives no support to that doctrine, but on the contrary shows, that 'the Lord is good to all, and that his tender mercies are over all his works.'"

Such a doctrine as that of John Foster,—that the sovereign will of God has brought mankind into existence "in such a condition that they will and *must* by their nature and circumstances, go wrong unless prevented by especial grace," and are thus "carried on in the mighty impulse of a depraved nature which they are *impotent to reverse*, and to which it is not the will of God in his sovereignty to apply the only adequate power, *the withholding of which consigns them inevitably to their doom*,"—such a doctrine is "a most barbarous sentiment," and we do not wonder that his own moral sense, and especially his sense of the divine goodness and justice, revolted at the consequence of his metaphysical theories. But we have been accustomed, in the philosophical view of the subject, to maintain the doctrine of the future punishment of the wicked on benevolent grounds.

The love of *benevolence*,—good-will towards h is creatures—requires that God should manifest his disapprobation of whatever has a tendency to defeat their happiness. The relation of God towards his intelligent creatures is not merely that of one individual being toward other individuals; it is that of a moral governor, who should aim to secure the greatest good of the greatest number of his subjects. He must regard each moral being not as an isolated individual, but as a member of the community, whose conduct tends either to increase or to diminish the happiness of the whole. His treatment of the individual, therefore, must be determined by a proper regard for the general welfare.

The love of a father for his family demands that he should not show partiality for any of his children, and that he should not suffer one child to impose upon or tyrannize over the rest. A true regard for the welfare of the family will lead the father to punish the child who disturbs the peace of the family, who annoys and injures the rest, though that child may be dear to him as his own soul.

The civil magistrate is bound to protect the community against the depredations of individuals, and he must inflict the penalty of the law upon those whose conduct militates against the public good, even though they may be allied to him by the closest ties of kindred and affection. The magistrate who should refuse to do this, who through favoritism towards an individual should suffer the community to be wronged, and the law to be violated with impunity, would be denounced as unfit for his station, and as an enemy to society. There is no difference of opinion as to what benevolence requires of men in such relations. Benevolence and justice are not opposed to each other; on the contrary, he who sacrifices justice cannot be benevolent. A regard for the general welfare requires that justice be maintained.

Now sin is the greatest evil in the universe. It is a violation of the law of love. It puts self-interest above and before the general good. God has manifested his love for his creatures, by requiring them under pain of his displeasure, to love one another, and to seek the happiness of all—universal obedience to this law would produce the highest conceivable happiness. If then any transgress this rule, the very love of God for His creatures as a whole must call forth his strong disapprobation of the conduct of such—must make him "a consuming fire" to burn up every thing that would injure the purity and the happiness of His kingdom. His law would be worthless without a penalty, and the penalty would be an idle threat if it were never to be inflicted.

Benevolence requires that law and justice shall be maintained. To do otherwise would be infinitely "dishonorable to God." The infliction of punishment upon the wicked is no more proof that God "delights in the misery of His creatures" than the sentencing of a criminal is proof that the judge delights in inflicting pain. In both cases it may evince a benevolent regard for the general good. And what evil short of the eternal misery of the wicked could be an adequate expression of God's regard for the happiness of the universe, and of His disapprobation of conduct which would destroy that happiness by overthrowing law and government?

So too the love of *complacency*—delight in moral excellence, the approbation of goodness—involves a hatred of impurity and sin. Can he who loves virtue, love vice also? Can he who delights in the society of the pure, delight also in that of the impure? The very feeling of pleasure in that which is right involves a feeling of repugnance toward that which is wrong; and the intensity of the one feeling will be the measure of the intensity of the other. God hates sin because He loves holiness. If the eyes of the Lord regard the righteous with favor, then "the face of the Lord" must be "against them that do evil." The love of holiness and the hatred of sin are one and the same state of mind.

That which makes God "a consuming fire" to the wicked is that very moral purity and benevolence which cause Him to be characterized as LOVE. And it will be "a fearful thing" for incorrigible transgressors "to fall into the hands of the living God," not merely because of His justice, nor yet because of His power; but because of the infinite purity of His character, because of His unchangeable love of holiness, as the indispensable means of happiness to His moral kingdom.

He is "a consuming fire" to the wicked because of the instinctive, the intense, the unconquerable repulsion between holiness and sin—between a mind that loves purity and goodness and a mind that loves iniquity.

The doctrine of the future punishment of the wicked is therefore philosophically a credible doctrine. So far from being contradicted by the known character of God, it is rather a direct inference from His benevolence and integrity as a moral governor.

A NEW BRANCH OF THE PRESBYTERIAN CHURCH.

We are accustomed to recognize the Presbyterian Church in the United States as existing in two great branches. But a third branch has lately been discovered at the West, hitherto unknown to all ecclesiastical historians, and which we shall be slow to acknowledge as a genuine shoot from the Presbyterian tree. The new editor of the *Central Watchman*, late *Watchman of the Valley*, published at Cincinnati, in his salutatory address, thus broaches this novel discovery.

"Another class of readers will be anxious to know the bearing of the paper towards the Congregational Church. I am a Presbyterian, and have yet to learn that I have the least cause to be ashamed of my ecclesiastical connections and preferences. In the Providence of God, I was born under the influence of the Presbyterian Church. I was educated and I trust converted under its ministry, my theology was formed from its scriptural standards, and in it I have exercised a ministry of nearly sixteen years with much comfort, and I trust some usefulness. I have reason to love it, and to do all I can to extend it. But while these are my feelings, I have ever been led, by all that I have seen of it in the West, to regard the Congregational Church not as a separate body, but as an associated department of the Presbyterian Church."

"*The Congregational Church*"—a body not known to us under that title—is "*but an associated department of the Presbyterian Church.*" Now as we find no mention in church history of John Robinson or the Pilgrims ever having occupied any "department" of the Presbyterian Church, "associated" or integral, we judge that this anomalous dependence of Congregational Churches upon the Presbyterian Church is a thing of Western growth. Has it then been the effect of the "Plan of Union" to sink integral, independent churches organized on the plan of the primitive churches, and the churches of the New England fathers, into a mere "department" of another ecclesiastical system? Such has been the complaint of some Western Congregationalists, but we have never before known this effect to be so frankly avowed by a Presbyterian.

No Congregational Church can become a "department" of the Presbyterian Church without sacrificing its own integrity if not its very existence. The Congregational and Presbyterian systems of church polity have almost nothing in common. The one regards every assembly of believers associated for Christian worship and ordinances as a Church of Christ, complete in itself, having the right of self-government, independently of all other churches; the other makes the Church in theory national, comprising numerous particular congregations in one ecclesiastical organization under the same code of laws. In a Congregational Church all ecclesiastical power and authority is vested in the whole body of the brotherhood; in the Presbyterian Church the government and discipline of each particular congregation is vested in a Session, who are amenable not to the brotherhood of the same, but to Presbytery, and so on up to the highest ecclesiastical court. It is not possible that the one of these churches should be a mere "department" of the other, and any arrangement that tends to make it such tends directly to annihilate the first principles of its existence.

But while Congregational Churches and the Presbyterian Church are and must be distinct bodies, they can and they ought to cooperate in the great work of Christ. They hold the same fundamental views of truth, and should ever dw

I admire the patience and the courageous policy of faith. The four professors of the College of La Tour have been sent by their brethren to the city of Florence, there to spend eight months in the exclusive study of Italian. These eight months limit their term, and on returning to their valleys these professors, scholars of yesterday, will assemble all the schoolmasters of the Vaudois churches, who for several months will devote themselves as exclusively to the study of that language. Then they will return to their schools and teach it to their pupils. Moreover, it has been decided that no candidate for the ministry shall receive ordination if he is not known to be capable of preaching in Italian. It is thus that these noble churches comprehend their holy mission. Thus, with the blessing of God, there will descend from these fine mountains troops of pilgrims, peaceful armies marching to the conquest of Italy in the name of Jesus Christ, and by the power of his Word." "Pray," writes the dear, beloved brother who gives me these details, "pray that the time of visitation may shine upon our beautiful Italy—yes, beautiful, but unhappy—and more unfortunate than it is possible to tell. It is frightful to see what the double yoke of political and religious despotism has made of this people. All moral force, all energy, all sense of duty has disappeared from their breast. Who would recognize in them the descendants of Dante, of Galileo, of Machiavel? Ah the Gospel alone has power to produce a resurrection in this land annihilated by the Papacy. There will be great difficulties. Strong prejudices, ignorance of that truth which we would speak to them, and the instincts of the people such as accord with the religion which the priests have fabricated for them, so that it would be difficult to open their hearts to the severe claims of the pure Gospel. The admiration of form is moreover so powerfully implanted in this nation, that a worship full of forms and images will always have for them an irresistible attraction. But let us not despair: the power of God is able to overturn the fortresses of the enemy. For encouragement I often think that at Athens and at Rome the religion of form was not less imposing of old than it is at this day throughout all Italy, but notwithstanding the Gospel triumphed there. . . . The salt has not lost its savor, and whenever Jesus Christ, and Jesus Christ alone, is exhibited to men upon the cross on which he died for us, souls will be drawn in great numbers to Him."

A few words more and I will close. You have spoken in recent numbers of the deliberations of the Synod of the Reformed Church salaried by the State, and you have announced the secession of MM. *Frederic Monod* and *Agenor de Gasparin*. I know not whether any of your readers have questioned the lawfulness of that separation. In my view it was well-grounded and even necessary. I do not inquire with the French correspondent of the *Presbyterian* (M. Adolphe Monod, a brother whom I respect and love, and who yet remains in the Established Church), if MM. F. Monod and de Gasparin have been consistent in remaining in the National Church till the last Synod and quitting it only then. This is the question which I put to my brethren the evangelical ministers of the United States, Congregationalist or Presbyterian,—Would you remain pastors or members of that Church?

1. *It has no doctrine:* that is to say, it freely allows in its bosom the preacher of the most manifest heresies, Arianism, Socinianism, &c. (One even preached last winter in the Church of the *Oratoire*, in Paris, upon the *salvation of Judas*.)

2. *It has no discipline:* it is enough to have been born of Protestant parents to be of right a member of the church, and admitted to the communion after an unmeaning confirmation of baptismal vows, made invariably between the ages of fourteen and sixteen, and which is the prescribed close of a course of religious instruction. As for the rest there is no vice nor impiety, public and avowed, which can deprive of his rights him who is thus introduced into the church by the fact of his birth. The Synod and the Consistories (sessions) are appointed by such electors, of whom no religious qualification whatever is demanded.

3. *It has no independence as against the State*, which only has the right to modify the organization of the Church, as well as to confirm the nominations of pastors, and to nominate, itself alone, the professors of theological faculties, of whom it may be said it requires no qualification, dogmatic or religious.

I am astonished in fact that so many faithful ministers of the Gospel can remain in such a church, but I should not be surprised if they should leave it. On the contrary I rejoice in the secession of such men, and see in this movement in favor of *purity* of doctrine, of religious *sincerity*, and of the *liberty* of the Church, a means of renovation for the reformed churches of France. MM. F. Monod and de Gasparin have convoked for the 4th May a conference of those who agree with their views of the points thus far announced. In my next letter I shall speak to you of the circular in which they have explained their views and the principles which it is necessary to admit in order to unite in their proposed ecclesiastical organization.

Receive my affectionate regards, LOUIS B.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, 22d March, 1849.

The War in Italy.—Victory of Radetsky.—Abdication of Charles Albert.

Truth *is* strange, stranger than fiction. The rapid march of events at this hour exceeds in solemn and terrible interest the creations and combinations of the Tragic Muse. On the mimic stage of the theater act succeeds to act and scene follows scene: the players have their exits and their entrances; incidents crowd on incidents; the bowland the dagger do their office; by a kind of fatal necessity innocence and guilt, virtue and crime, are all borne along to the final catastrophe; the dying and the dead and the broken-hearted are grouped together; the curtain falls; the eventful history of a family or a dynasty has ended; and the audience, having supped full of horrors, retire to bed.

That is Fiction. Now take Fact:—

Almost in even a shorter period than the dramatic unities allot to the movements of a tragedy, we have seen armies moving to conflict, to decide the fate of glorious, unhappy Italy; the march, the clash of arms, the fierce conflict, the defeat, the crown of the overthrown champion of Italy abandoned by him, and the chains of Italy riveted anew upon her convulsed and bleeding limbs.

It is as if an Apocalyptic angel had denounced Wo to the Earth and the inhabitants thereof.

The circumstances of this briefest of campaigns are soon told. The armistice concluded at Milan, in order to negotiations, had not been employed in mediation. Austria, bold in her military success, played false with the mediators, and availed herself of pretenses to refuse sending a representative to Brussels. France, though failing as a mediator, and tricked by Austria, sought to deter Charles Albert from recommencing the war; but his own sense of honor, the requirements of his people, and the cry of Italy led him to resume hostilities. Radetsky moved from Milan, haughtily proclaiming his intended march upon Turin. On the 21st two battles were fought by divisions of the hostile armies, near Vigevano; in one of them the Piedmontese having decided superiority, in the other doubtful success, owing to want of firmness in some of the young battalions. But meanwhile Radetsky was moving right on to his mark, the Capital of Sardinia, having passed through the Piedmontese corps to their rear. The King's headquarters were at Novarra, and toward that place the Austrian army was forced, with the intention of striking its decisive blow. The collision took place on the 23d, the Austrians being in superior force, both in respect to numbers and artillery. The battle was obstinate and bloody, lasting from 11 in the morning till the evening, when the Piedmontese were compelled to retreat. All was lost for Italy, and Charles Albert himself lost all but his honor. He at once abdicated in favor of his son, the Duke of Savoy, and invoked the mediation of France, to which country he directed his flight, passing, it is said, through Nice on the 26th. It was assumed that the intervention of France and England would avail to secure Turin from occupation and plunder by the Austrians. The tone of the French Chamber on the 31st would seem to assure the integrity of Piedmont, even had Austria designed the contrary. But Radetsky demands to occupy Alessandria, and the payment of four millions sterling for the expenses of the war. The agitation at Turin was extreme. The Chamber was in session, and a large and ardent portion of the members would not believe that all was lost, though there had been a defeat. They would have had Genoa made a center of resistance, and the war prolonged. The King was reproached, and even a question raised as to the acceptance of his abdication and the humiliating terms imposed by Radetsky. The new King will probably get a few soldiers about him to keep "order," and then dissolve the Assembly.

FRANCE.—The intelligence from Italy has, for a time, superseded the discussion of home affairs. The Assembly had previously been engaged in most painful struggles. The project for the suppression of the clubs, and for the limitation of the right of meeting and discussion, which the Committee had reported against a few weeks since, has been forced upon the Assembly by the Government and Ministry. The second reading was carried by a very narrow majority on the 24th, amidst great agitation and excitement. The large minority met apart, to consider the course to be adopted. The law was denounced as a flagrant violation, both of the letter and the spirit of a fundamental article of the Constitution. It was a question whether the minority should wholly secede from the Assembly, and so leave it without the numbers necessary to deliberate. But it was felt that this implied an insurrectionary movement, a descent to the streets, and the erection of barricades. It was ultimately resolved to return and take part in the further discussion of the law of repression. The third reading impends. When it shall have become law, no permanent society, having periodical meetings, can exist in France! Such societies as the Catholic and Repeal Associations of Ireland, or the Anti-Corn-Law League in England, are prohibited. It may be that repose at any price is an absolute necessity for France. But such a law as this must strike the Englishman and American as showing that the first idea of French rulers and French people is *force*. The inference, too, is compelled, that either the French people, with all their fine qualities, are not ripe for free institutions, in our sense, or that there is a want of generous confidence in them on the part of the Government. The foreign policy of France is very un-French and ungenerous. It may be prudent, it may be best, for the material interests of the French; but it is not what France, particularly by the Provisional Government, taught oppressed nationalities to expect. France has her immense Army of the Alps; she has long professed intense sympathy for Italy, and declared that Austria should not dominate there. Even the treacherous government of 1830 occupied Ancona in favor of Italy, and spoke stoutly against Austria, not then paralyzed by revolutionary agencies. But now France gives no sign. Nay, she will aid to restore the temporal sovereignty of the Pope; and at the same time, by her ambassador, persuades the Sicilians to bare their throats to the Neapolitan butcher. There was a cabinet counsel to discuss the question of intervention. Four were in favor of it; but the President joined with the others in favor of the policy of neutrality.

NAPLES.—It was suggested in a former communication that the Chamber would hardly be constituted; yet, with no little courage, the deputies assembled and entered upon their labors. That Chamber, after having sat but five short weeks, has been dissolved, and some of its members, nobody can tell exactly how many, are now in prison. This most hateful of Bourbons dismissed the Chamber without the usual decent observances. Even the Ministers, though his very humble servants, were not aware of his intention. He was at Gaeta, with the Pope and other conspirators; and from thence proclaimed his contempt for constitutional assemblies.

SICILY.—The French and English Admirals, who interposed to prevent the terrible excesses and more than the barbarities of civilized warfare from being extended to Palermo, and so including it and Messina in one common ruin, have had the dishonor of bearing the ultimatum of the King of Naples to the Sicilians, and the further dishonor of having to urge its acceptance in the name of France and England, with the intimation that they must retire and leave the Sicilians to their fate if the ultimatum were rejected. The King offered "a modification" of the Constitution of 1812—a Constitution which had something like a solemn guaranty on the part of England; he offered a separate administration, composed of Sicilians; but he would have no Sicilian army; and he would have absurdly high pecuniary qualifications for electors and elected. Four times the Sicilians have risen in defence of their violated rights; from Naples they have endured oppression and violence, and the course of the Government has been one long unbroken perjury, ending with the incredible atrocities of Messina. Yet now they are invited, without any security, to place themselves in the hands of one whose tender mercies are cruel. They have rejected the ultimatum. The Palmeritans are united and enthusiastic, and preparing for defense; but the odds are fearfully against them, and not the less so for the defeat of Charles Albert. There will be frightful scenes and dire revenge. That the English squadron should retire and passively consent to the massacre of a people is, unhappily, nothing surprising. The British Navy is not the fleet of a people, but of an aristocracy, which even now avows its sympathies with despotism. But that the people of France, by their Government and in the person of their Admiral, should abandon the Sicilians to slaughter, when one firm word would prevent it, is indeed for a lamentation. There are, or at least there were recently, two American frigates on the coast or in the harbors of Italy. The brutal correspondent of the "bloody" *London Times*—(the epithet was justly applied twenty years since, by the greatest political writer of any age, COBBETT,)—the brutal correspondent of this sanguinary paper, referring to the impending withdrawal of the French and English Admirals, exclaims—"And so *the humanity humbug* is brought to an end." Would to God that it were in the hearts of the American commanders to take up the "humanity humbug," and in the name of a *people* speak for a people and for humanity, in the ear of a cruel and cowardly despot. The French and English Admirals interposed without the authority of their respective governments, shocked out of professional routine by the terrible atrocities they witnessed. Papers which officially confirm the dreadful rumors of these cruelties have just been laid before the Houses of Parliament.

CENTRAL GERMANY.—*Election of the King of Prussia as Emperor of the Germans.*

The Frankfort Assembly, pressed by events and surrounded by intrigues, have hastened to complete their great work. The history of the past month has been full of interest. Von Gagern, the minister, has all along labored for Prussia, believing that Germany must be gathered round it; but the men of the left, deeply penetrated by Republican ideas, had little liking for a "king by the grace of God," who dissolved assemblies, promulged constitutions of his own mere motion, and put himself into the hands of absolutist ministers. The Austrian party, of course, and the Bavarians, and other ultra-Catholics, were opposed to a Prussian Emperor. But while the left was thus indisposed to Prussia, anti-German Austria was held in detestation by them. Austria, more Sclavonic than German, and resting upon Russia—Austria, openly avowing that united Germany should *not* be governed by a representative Diet, but by an Austrian and Sclavonic Council, chiefly of Austrian nomination, could be less endured than Prussia. Yet the Assembly, on the 21st, voted against the motion of Mr. Welcker, the object of which was to embody the Prussian idea. Much excitement followed this decision. Von Gagern resigned—the Vicar of the Empire himself desired to be relieved from his duties, so soon as might be consistent with the welfare of Germany. Amidst these proceedings the conduct of the Prussian Minister excited both anger and contempt. Contrary to former diplomatic notes, he had signified the adhesion of Prussia to the monstrous claims and dictation of Austria. This provoked serious remonstrance in the new Prussian Assembly. Meanwhile the Frankfort Assembly hastened their work. The left made terms with the Prussian party. They voted that the Chief Magistrate should be styled Emperor; then that the honor should be hereditary; and finally, on the 28th, elected the King of Prussia Emperor of the Germans. 290 members voted for this last proposition, and 248 refrained from taking any part. Not one Austrian voted with the 290. A deputation of 24 members then proceeded to make known the intelligence to the King; and the Assembly adjourned to the 4th of April.

For years past this has been the tendency of events. It has been seen that Germany must be consolidated round Prussia: but large and momentous questions arise. Will the somewhat uncertain Prussian King now be brought frankly to accept the offer, and all that it involves? Will he be content to be a constitutional Emperor, by the grace of the people? Will he be a *German*, that is to say, an anti-Austrian and anti-Russian Emperor? Will he be more German than Prussian, and not attempt to make of Germany only a larger Prussia? These questions involve vast interests, but cannot yet be answered. The King has been contradictory and equivocal in his conduct. If he does not accept, his own people, and Germans to a man, will despise him: but the probability is that he will refuse, his acceptance involving too much homage to democratic principles, and decided antagonism to Austria.

THE WAR IN HUNGARY.—There is a great scarcity of trustworthy intelligence from the seat of war. It is death to be found transmitting intelligence unfavorable to Austria. Twice it has been reported that the great fortress of Komorn had been taken; but trustworthy intelligence gives assurance that the brave defenders held out, though fiercely bombarded day after day. News of victories obtained over the Austrian commanders also comes, though in shadowy form. The vast foreign correspondence, and almost superhuman efforts of our daily press, fail to give facts and details of the struggle of the Hungarians for their freedom, inherited and upheld through six centuries.

ROME.—There has been no intelligence of importance from Rome. A large coach factory, employed in preparing gun carriages, has been destroyed by fire—the work of an incendiary—to the great indignation of the populace. The defeat of the Piedmontese, in connection with the ultra-Catholic league against Rome, scarcely leaves a bare possibility that the republic can be upheld. Had the Piedmontese succeeded, Rome might have defied Naples, and France might have been shamed out of participation in the scheme for restoring the Pope. There are the elements of a fearful reaction. An angry priest is like a lioness robbed of her whelps. The following letter, indicative of a conspiracy hatched at Gaeta, was discovered in the convent of Spells, in the Roman States. Father Rossi, to whom it was addressed, has been arrested:

Circular, No. 167.

Gaeta, Feb. 15, 1849.

DEAR BRETHREN,—The God of mercy, before he grants to his faithful the glories of paradise, is pleased that they should earn the palm of martyrdom. The calamitous circumstances which befall humanity and religion require that you, beloved brother, should use all the merits which are entrusted to your power by us, to come and reconquer our infringed rights, and to scatter the contrivances of our enemies.

Liberals, Jacobins, Carbonari, Republicans, are all words of the same meaning. They wish to drive away religion, and all its ministers, but, instead of that, *we must chase away the very ashes of their race.* Proceed with your zeal to prepare (*coltivare*) those religious fathers (the friars), and the inhabitants of the neighboring country, as you have always done in time past. Tell them, that at the sound of the bell they must not be wanting to that holy signal, when every one of us ought to plunge his weapons, without pity, in the breast of the persecutors of our most holy religion.

Reflect on the vows which are presented by us to the Most High, to disperse to the last our enemies, *not excepting the infants*, to avoid the vengeance that these one day might exercise on our altars. Finally, endeavor when we raise the cry of *account*, (*ragione,*) every one carry our arms to imitate us without fear.

It has already been intended to distinguish you.

To P. R.* Rossi.

Alfa ——— † S. C. R.

It is scarcely credible, but is nevertheless true, that the Pope has found time amidst these troubles to address a formal document to "the Patriarchs, Primates, Archbishops, and Bishops of the whole Catholic world," on the subject of the "Immaculate Conception" of the Virgin Mary! The question, whether or not the Virgin was herself conceived without the taint of original sin, has been warmly discussed at different periods during nearly five centuries—the Dominicans denying the distinction in favor of the Virgin; the Franciscans maintaining it. Blood as well as ink has been shed in this controversy. The learned and laborious author of "Ancient Christianity," remarking upon the fact that the Conception of the Virgin has a place in the calendar of the Reformed Church, says: "If English Protestants were conversant with the history of the controversy concerning the 'miraculous conception,' they would look with shame and horror upon this 'name of blasphemy' in the almanac." His Infallibility does not decide the question positively. The document is sent herewith, as curious in itself, and strange as issued from a Pope who is busily engaged in arraying foreign arms against his people.

PRUSSIA AND DENMARK.—The armistice has been extended for a brief period. It is hoped the war will not be renewed; but troops are in movement on both sides. Russia is accused of fanning the flames. There are innumerable rumors as to the movements of this power.

AGRICOLA.

MISSIONARY INTELLIGENCE.

ASSEMBLY'S BOARD OF DOMESTIC MISSIONS.

The *Chronicle* editorial adverts to the approaching close of the fiscal year, and anticipates that the results when reported will cheer the hearts of all who love Zion. It is gratefully recorded that, while the field of Domestic Missions is doubled, the wants of the cause have been met, thus far, so that "the progress of the work has not been checked or delayed for want of means." And the confidence is expressed that "the Presbyterian Church," with its unquestioned ability to meet all demands of duty, will not be found wanting in the will.

"We believe, and we love to cherish the belief, that there is in the Presbyterian Church an amount of patriotism and genuine piety sufficient, if called into action, to meet almost any demand our country may make, when required in such a cause as Domestic Missions. There are thousands, we believe, who will be ready to deny themselves, and make any necessary sacrifice. Sustained by the promises of a faithful God, and encouraged by the past, we look forward to the future with strong hope and unwavering faith."

A missionary in Lake County, Indiana, reports a revival by which several have been added to the Methodists, and ten to the Presbyterian Church, of whom three were *young men*—the first of that class ever taken into the church. The work commenced with an increased spirit of prayer, and some meetings for reading and conference. He says:

"Three or four young females were particularly engaged in prayer from day to day in behalf of their associates. In family prayer their case was remembered at a throne of grace. After a time there began to be some degree of interest felt in the village; a few were known to be anxious and inquiring. On a particular morning I called into my study a few of the older

Editors' Table.

NINEVEH AND ITS REMAINS. By Austin Henry Layard, Esq., D.C.L. Vol. II. New York: George P. Putnam, 155 Broadway.

We confess to an interest bordering upon enthusiasm in these "diggings" on the banks of the Tigris. To us they yield treasures far more valuable than those of the valley of the Sacramento;—the monuments of a remote antiquity, the historic memorials of a race whose name and exploits have loomed in dim traditions, but whose physical traits, manner of life, knowledge of the arts, laws, customs, religion, and even the place of whose sepulcher were all unknown. This second volume continues the narrative of Mr. Layard's excavations and discoveries in the great mound of Nimroud, and is much more complete in its details than the first. These monuments, however, do not, like those of Egypt, introduce us fully into the private and social life of the nation, for thus far nearly all that have been discovered pertain either to war or to religion.—Should Mr. L. be furnished with the means of prosecuting his researches upon an enlarged scale we doubt not he would be rewarded with discoveries illustrative of the whole life of the Assyrians. Several specimens of the cuneiform inscriptions are here given, together with the speculations of Mr. L. and others upon their meaning; but it does not seem to us that the true key to the interpretation of the character has yet been found. The solution of this matter must be left to those who have more time and better qualifications for such curious inquiries, while the enterprising explorer shall gather additional memorials among the ruins of Nineveh.

The lack of illustrations of which we complained in our notice of the first volume is amply supplied in the second.

Mr. Putnam has published, in continuation of his new and revised edition of the works of Washington Irving, ASTORIA, or Anecdotes of an Enterprise beyond the Rocky Mountains. It is issued in a style uniform with the volumes which have preceded it.

Also, Biographical and Personal Sketches of NAPOLEON LOUIS BONAPARTE, First President of France. By Henry Wickoff. With portrait. Duo. pp. 155.

AN INQUIRY into the alleged tendency of the Separation of Convicts, one from the other, to produce Disease and Derangement. By a Citizen of Pennsylvania. Philadelphia: E. C. & J. Biddle. 1849.

This is in substance, though not in form, a review of the recent work of Hon. Mr. Gray of Boston on Prison Discipline, and a strenuous argument for the Separate as distinguished from the Congregate system of imprisoment. It is evidently written by one who is fully convinced in his own mind of the superior merit of the system which he advocates, is forcibly argued, and embraces a wide induction of particulars.

To us, we confess, the whole matter of which it treats is still *sublite*. We are open to conviction in either direction; and what is more, we expect to remain so for some time to come. The question, in truth, is one that *cannot* be settled either by a priori arguments, or by an experience embracing in its reach only some eighteen or twenty years. If it shall be shown, after sufficient trial, that the separate confinement of prisoners one from the other, by day as well as by night, does not involve additional and serious exposure to both their physical and mental faculty —that those thus confined are not more liable than are those confined on the associate plan to disease and derangement, and that the facts which seem to bear strongly in the opposite direction are to be referred to local or individual or transient causes—then we are heartily for the Separate system; as being in itself, to the hardened villain, a far severer punishment; as furnishing more favorable opportunity for the steady operation of reformatory influences; as securing the younger and less depraved from the contaminating influences of those more practised in crime; as keeping all from the silently vitiating magnetism of each others' visible presence; and as shielding the discharged and penitent convict from the recognition of those who will prevent his return to the pursuits of honesty, and drag him back into the courses of crime. For many reasons—the more prominent of which we have sketched above—we prefer altogether, we shall advocate earnestly, the Separate system, if it can be shown not necessarily prejudicial to the physical and mental well-being of the prisoners.

But the IF is a large one. As at present advised we must frankly say that the facts reported, look strongly in the direction of the Boston conclusions; and the able pamphlet of the Pennsylvania Citizen has failed in our judgment to answer Mr. Gray on this point. We should like to ask, too, in connection with this matter, why the Committee of Physicians from Philadelphia, appointed some time since to visit and examine the Charlestown State Prison and report in regard to the health of its convicts, as compared with those of the Eastern Penitentiary, has never reported? Is it true, as has been declared, that they found themselves compelled by the evidence presented to them to admit the superior excellence of the Charlestown plan?

HOW TO BE HAPPY. An Admonitory Essay, for general and family perusal, on Regimen, Expediency and Mental Government. By Robert James Culverwell, M.D., Author of "Guide to Wealth," &c. New York: Published by J. S. Redfield, Clinton Hall.

Whoever reads the first page of this pamphlet will be sure to read the whole. The author answers well to Whittier's description of a laughing doctor. If cachinnation can cure dyspepsia there is hope for poor stomach-ridden mortals now. The author writes as a free and easy man of the world, arraying good sense and *bonhomie* against quackery and hypo. He evidently knows nothing of the benign influence of a cheerful piety upon the health and spirits, nor does he take into account the moral effects of wine-drinking and theater-going when he prescribes them as remedials. But in the main his suggestions are admirable for those who know how to profit by them. "Air, exercise, and mental freedom, are three of the team that draws us along, but the wheel horse is digestion."

The following is his description of health—the best which we have seen:

"What is health? An unconsciousness of our existence. To live, to breathe, to see, and yet be insensible of the process. To know our power without feeling the source of our strength; to fulfil the functions of life without a busy consciousness of the machinery being in motion. To have, in fact, a stomach and not know it—a heart whose pulsations keep up the current of the circulation, but are yet silent as the stream that ebbs and flows; to be in entire oblivion when asleep, and in Elysium when awake."

We fully agree with the Doctor in the sentiment of the following pithy paragraph:

"I have no doubt that the time will arrive when it shall be as honorable to have a smattering of anatomy and physiology as of Latin and Greek; which of the series of instruction are the more useful a man at forty years of age can easily determine. The classics are indispensable for one who is to be educated for a purpose wherein they are employed; but the millions whose parents have paid large sums for drilling their sons through Ovid and the Latin grammar, have but little occasion for their knowledge beyond translating an epitaph on a tombstone—which honorable acquisition, could it be exchanged for a little better knowledge of themselves, (a sealed book,) might help to keep their own final mausoleum the longer tenantless."

THE HAPPY HOME: affectionately inscribed to the working people. By the Rev. James Hamilton, D. D. Author of "Life in Earnest," "Harp on the Willows," "Mount of Olives," "Thankfulness," "Life of Hall," &c. Carter & Brothers.

We find this book not only very good reading for "the working people," in which the honorable category the editors of *The Independent* have as good a right to be included as anybody else within their knowledge, but also for the only respectable class in this country who being sound in mind and body are not working people—viz., children. It is a series of essays in which simple lessons of moral and religious truth are given in a simple but fascinating form.

PARENTAL TRAINING; in a Series of Letters to Christian Parents, on the religious Education of their Children. By a Father. Written for the Massachusetts Sabbath School Society, and approved by the Committee of Publication. New York: M. W. Dodd. 1849.

A brief practical Treatise written with great good sense by one who has clearly had experience of both the difficulties and the rewards of the faithful training of children. It would have been better if more space had been devoted to principles, and less to the comparatively minute details of such training. But there are many suggestions that cannot fail to be of real and present utility to those who are parents.

ANECDOTES AND REFLECTIONS, illustrating Watts' Divine Moral Songs for Children. By Rev. Ingram Cobbin, M. A. With numerous engravings. From the London edition. Approved by the Committee of Publication. Boston. Massachusets Sabbath School Society. 1849. New York: M. W. Dodd.

The "engravings" in this little book are plain wood-cuts, a few of which are very good, more of which are tolerable, and the majority of which are extremely poor. The "Anecdotes" are usually interesting, and the "Reflections" pertinent and instructive.

ESSAYS, or a Series of Letters. By John Foster. New York: R. Carter & Brothers, 285 Broadway. 1849.

This is the collection of Essays by Foster which has been for several years so widely known in this country, including the essays on a Man's Writing Memoirs of Himself, on Decision of Character, on the Application of the epithet Romantic, and on the Aversion of Men of Taste to Evangelical Religion. Of course our readers do not need to be told that the volume, or its component parts, will be remembered as long as the English Language, and that they will find in it among the best results of one of the most profound and powerful minds of any age.

THE THEATRE; a Voice to the friends of Morality in Large Towns and Cities, remonstrating against its patronage. New York: Edward H. Fletcher, 141 Nassau-street. 1849.

THE DUTIES OF EMPLOYERS AND EMPLOYED, considered with reference to Principals and their Clerks or Apprentices. New York: J. S. Redfield, corner of Nassau and Beekman-sts. 1849.

These are Numbers 4 and 5 of the Series of "Tracts for Cities," which we have repeatedly commended to the attention of our readers. So far as we have had opportunity to examine the tracts of this series hitherto issued, we have found them remarkably vigorous, pointed, well-written, and comprehensive treatises; brief, of course, but highly condensed, judicious and effective. They are admirably adapted to their proposed end, ably discussing "the applications of Christianity to the institutions, classes, and social economy of large communities;" and the enterprise of publishing and distributing them deserves the favor and active cooperation of Christian citizens.

The two above-named are thorough and earnest in their discussion, and elevated in their spirit. We should like very well to know why Mr. J. S. Redfield, the publisher of the series, did not allow his name to appear upon the tract on the Theatre, though it issues from his establishment, and its copy-right is in his name.

WATER-DROPS. By Mrs. L. H. Sigourney. Second Edition. Revised by the Author. New York: Robert Carter & Brothers, 285 Broadway. 1849.

It is a delightful feature in the literary history of Mrs. Sigourney, and one that endears her much to a wide circle of readers, that she so steadily uses her acknowledged and various powers for the promotion of the high ends of Christian beneficence. The little volume before us might properly be called a Temperance Manual. Several of the narratives are beautiful as works of art, and touchingly interesting; and the impression of the whole wherever it shall be read cannot fail to be happy.

WEBSTER WEBSTERIAN.—We published not long since a statement which we found in the *Boston Transcript* to the effect that Mr. *Daniel* Webster had said, in Washington city, that he would not buy Macaulay's History at all if he must take it with Mr. *Noah* Webster's spelling. Whereupon we said the children might follow Daniel in politics, but they will still learn their spelling from Noah. We now learn from the publishers of *the* Great American Dictionary that it is quite impossible any such remarks could have fallen from the lips of *the* Great American Orator; for the following among many other quite weighty reasons:

1. Mr. *Daniel* Webster has had a volume of his *State Papers* published by the Harpers, which was printed according to *Noah* Webster's orthography—doubtless with his sanction.

2. He had recommended the Dictionary in very high terms during the life of the author, by uniting with a large number of members of Congress in signing a recommendation, dated February, 1831, beginning as follows:

"The subscribers highly appreciate Dr. Webster's purpose and attempt to improve the English language, by rendering *its orthography* more simple, regular, and uniform, and by removing difficulties arising from its anomalies. It is very desirable that one standard dictionary should be used by the numerous millions," &c,

3. A few months after the publication of Merriam's edition, Mr. Webster signed a recommendation of it, (along with scores of other eminent men,) in which it is said:

"The *vocabulary* has been judiciously enlarged by the addition of all the words in actual use that are properly English. A sufficient number of provincial and obsolete terms has been added, while yet it is not encumbered by those which ought not to be admitted into a Dictionary that professes to be a standard of good English.

"In *Orthography*, the changes proposed by Dr. Webster, which have not been sanctioned by general adoption, and which seem to be too violent departures from th egeneral spelling, have been judiciously omitted, while all the important improvements have been wisely retained.

"In *Pronunciation*, the scheme of notation is simple, and in cases which demand it, the words are respelled. The aim has been to give the actual pronunciation, as practiced by the truly educated among the English and American people, ascertained by actual observation, inquiries and correspondence. The artificial and affected pronunciation is avoided. The whole subject has been elaborated by Prof. Goodrich, whose professional duty it has been to train public speakers for thirty years," &c., &c.

4. We have now lying before us, in Mr. Webster's own handwriting, the letter to Messrs. G. & C. Merriam which he wrote on the occasion of sending his signature to the above sheet, which is *in the words and figures following, to wit:*

"WASHINGTON, March 21, 1848.

"MESSRS. G. & C. MERRIAM:

"GENTLEMEN:—I have the honor to acknowledge the receipt of your letter of the 15th of this month, and pray you to accept my thanks for the copy of the Dictionary of which you so kindly ask my acceptance.

"Dr. Webster's Dictionary is a work of extraordinary merit and value. On the great head of *Etymology*, I know nothing to supply its place.

"I put my name to your Proposals with very great pleasure.

"I am, with regards, your obedient servant,

"(Signed) DANIEL WEBSTER."

We therefore conclude it to be much more probable that the Washington story was made out of whole cloth, and eagerly caught up by the Boston clique that has been so *disinterestedly* at work against the Webster spelling, than that Mr. Webster has retracted opinions so deliberately formed and so often expressed, and has condemned a practice to which his own published writings have given his highest sanction.

HISTORY OF GOLD AND SILVER.—By J. L. Comstock, M.D. Published by Belknap & Hamersley, Hartford. 12mo. pp. 122. After giving a succinct history of mining, the writer comes to the conclusion, in his last chapter, that "no business in which men have been engaged has paid, on an average, so poor returns as that of mining for the precious metals." He reckons 20,000 as the number of persons who have already gone to California, the outfit costing at least $300 each, and the labor of the whole worth $10,000 per day, the subsistence $300 a-year per man, and the return $200. On this he constructs a table making the total investment $22,200,000, to which he adds a million for the coin actually sent to California, making in all upwards of twenty-three millions of dollars which must be returned in gold before *the country* will realize a profit from the gold-hunting business.

REV. G. W. PERKINS, of Meriden, has published an Address to a company of Californians.

SUPPORT OF THE MINISTRY is the title of Rev. Thomas Wickes's Ordination Sermon for Rev. Henry A. Rossiter, at Marietta, O.

MACAULAY'S HISTORY.—Butler of Philadelphia has published an elegant edition, which sells at one dollar a volume. The Harpers now sell theirs at seventy-five cents.

THE APRIL PERIODICALS.

It is late now to notice them—we waited for room to practice our Pen-Reading upon them, but further delay is of no use—next week the Mays will show themselves—Anniversary time is at hand, and will require whole pages and papers for weeks together—so the rich and instructive, the profound and the beautiful, the intellectual and religious, of the excellent circle of Periodicals which come upon our table, must pass off with no other editorial recognition than a dry catalogue of their names. Whoever among our readers wishes to know more of their contents must e'en buy or borrow and read them for himself.

1. METHODIST QUARTERLY REVIEW.—It has ten articles, five of them reviews, all good and sane—the best being on *Religious Training*, and the *Spiritual Heroes* the next. Its "*Short Notices*" of books number 35; the *Religious Intelligence* is rather curtailed in this number, but more is promised for the next; *Literary Intelligence*—six pages—not surpassed in copiousness by any other Quarterly.

2. BIBLICAL REPERTORY AND PRINCETON REVIEW.—Six articles; the last and chief, an elaborate review of Dr. Bushnell's book, 40 pages. The tone of it is severe—unrelenting—as the closing paragraph will show:

"Dr. Bushnell is like a man who, wearied with the obscurity or monotony of a crowded ship, jumps overboard, determined to scull single-handed his little boat across the ocean. Or, he is like a man who should leave the ark to ride out the deluge on a slimy log. Such madness excites nothing but commiseration. It is evident Dr. Bushnell does not fully understand himself. He is lost, and therefore often crosses his own path; and it is to be hoped that much of the error contained in his book has not got real or permanent possession of his mind. He is a poet, and neither a philosopher nor theologian; a bright star which has wandered from its orbit, and which must continue to wander unless it return and obey the attraction of the great central orb—God's everlasting Word."

There is a pretty good *List of New Publications*, 10 pages, including brief notices of seven works.

3. THE BIBLICAL REPOSITORY.—Eight articles besides "*Critical Notices*" (not sufficiently *critical* or discriminating) of 18 distinct works. Mr. Spear's reply to Mr. Cheesman is *concluded* in 36 pages. *Eloquence a Virtue*, by Prof. H. N. Day, 33 pages, is the leading article. Rev. Robert Turnbull has 25 pages on *Dante*; Prof. Tayler Lewis 26 pages, beginning the elucidation of the *Astronomical Views of the Ancients*; and Dr. Cheever 33 pages on the *Rise and Fall of the Papacy*.

4. THE CHRISTIAN EXAMINER.—Our Boston Correspondent has spoken well of this number.

5. HUNT'S MERCHANT'S MAGAZINE.—A fine portrait of that model merchant, Thomas P. Cope, of Philadelphia, President and Founder of the Mercantile Library of that city. The Articles are 5, Law Cases 7, Commercial Chronicle 6 pages, Commercial Regulations, Nautical Intelligence, Commercial Statistics, Journal of Banking, Railroad and Canal Statistics, Journal of Mining and Manufactures, Mercantile Miscellanies, Book Trade—all show the usual industry and judgment.

6. KNICKERBOCKER.—More salt and less froth, better taste and purer sentiment—in a word, a first-rate Knick.

7. THE PLOUGH, THE LOOM, AND THE ANVIL.—This is the awkward and cumbersome title of the very instructive and valuable Monthly Magazine through which that veteran champion of Agricultural Improvement, Col. J. S. Skinner, now entertains and instructs his brother farmers. Published at Philadelphia, at $3 for a single subscriber, $5 for 2, $10 for 5. pp. 64, 8vo.

"By adding the LOOM and the ANVIL to the PLOUGH, the Editors design at once to indicate that, in their belief, the Plough never has nor ever can prosper so well as when the Loom and the Anvil are at work as near to it as the nature of things will admit; and, therefore, that the Planter and the Farmer ought heartily to unite to cause the establishment of an efficient and permanent policy, such as will draw around them, not only the Loom and the Anvil, but the Saw, and the Trowel, and the Lapstone; the Coal-Heaver and the Iron-Monger—in order that those engaged in cultivating the soil may save in the sale of their produce both time and labor, for the enrichment of their lands and themselves."

That theory requires a modification, to meet the known advantages derived from a concentration of mechanical establishments, by which Iron and Coal are brought from Pennsylvania to Massachusetts and manufactured into carriages for the freight of coal over the railroads of Pennsylvania.

8. THE LADIES' WREATH.—By Mrs. S. T. Martyn. $1 a-year. A beautiful portrait of Lady Alice Brent, with a tale of the times of the Nonconformists, is the leading article. The monthly circulation of 15,000 copies, and the recommendations of such men as Drs. Sprague, Adams, Lansing, Peck, Spring, &c., are sufficient attestations of its character.

9. THE SCALPEL.—No. 2. By Dr. Edward H. Dixon. Devoted to the exposure of quackery. Improved by our remarks on the first No.

10. AMERICAN JOURNAL OF SCIENCE.—Conducted by Professors Silliman, Silliman Jr., and J. D. Dana. Our Pen is too long unused to Readings in the depths of Science to venture on the abstruser subjects customarily presented in this venerable Journal.

11. THE NEW CHURCH REPOSITORY.—By Professor Bush. Devoted to the exposition of the Philosophy and Theology of Emanuel Swedenborg.

12. THE CHRISTIAN UNION.—Edited by Rev. Dr. Baird. The *Union* is the latest of our exchanges that has copied without credit the graphic description by our English Correspondent of the presentation of the Sabbath prizes.

AGRICULTURAL HINTS FOR SPRING.

We are sorry to see our editorial brethren so extensively yielding to the temptation to appropriate our Agricultural Hints without acknowledgment; and to stop the demoralization of the Press in this way, we now give notice that all these hints are made *pro bono publico*, and are public property entirely, and may be copied without credit, and used without knowing or caring whence they came. And the compiler will be fully satisfied with the pleasure of looking at the flowers, and tasting the fruits, and enjoying the shades, that may come in his way, without ever thinking that they are either better or more abundant in consequence of his own hints.

Strawberries.—Nicholas Longworth, Esq., of Cincinnati, is the oracle on Strawberries. He says the only kinds worth cultivating are those which are perfect in the female organs and no males. Then plant one male to ten or twelve females. The Dutchman told a person how to distinguish them—"Sure you know de man, he have de beard, she not have any." The male blossom is larger than the female; the center of the blossom, the embryo fruit, is smooth in the female, while in the male it is filled with long stamens. All the English kinds, he says, are those which have perfect males and females on one plant, and never fruit perfectly. He recommends the *Neck Pine*. The *Black Prince* he thinks superior to *Hovey's Seedling*.

"Mr. Byrom makes his beds purely of the pistillate or bearing plants, and introduces the staminate or male plants early in the spring, from a reserve bed; and as soon as the flowering season is past, and before the runners take root, they are all removed. His beds are renewed by manuring and spading, under alternate strips two feet wide, every year immediately after the fruit season."

Brambles and Bushes.—Cut down, dig up, burn, destroy, without mercy and without discouragement: repeat the blow as often as they show their heads; and one or two seasons of *such* war will exterminate them.

Pastures.—On many farms, old pastures will be greatly benefited by a dressing of compost made with lime or plaster, with some red clover, blue grass, or timothy seed, and a thorough harrowing in.

Indian Corn.—Liberal manuring, deep plowing, thorough harrowing, plenty of stalks to the acre, and cleanly culture, are the only means by which a crop is to be procured.

List of Apples.—Samuel Walker, Esq., President of the Massachusetts Agricultural Society, has published the following select list to guide in planting or grafting an orchard of larger or smaller dimensions:

"I have placed the varieties in the order in which I rank them for cultivation. Provided I had but one, two, three, or more trees, that is, if I were confined to the cultivating of only *one* apple tree, I should plant No. 1, the Rhode Island Greening; if two, then Nos. 1 and 2, and so on.

LIST OF TWENTY-SIX VARIETIES OF APPLES.

1 R. I. Greening,	14 Fall Pippin,
2 Gravenstem,	15 Fameuse,
3 Baldwin,	16 Summer Pearmain,
4 Early Harvest, or the Strawberry,	17 White Seek-no-Further.
5 Nonesuch,	18 Benoni,
6 Porter,	19 Red Astrachan,
7 Minister,	20 Fall Harvey,
8 Tolman's Sweeting,	21 William's Favorite,
9 Large Yellow Bough	22 Ladies' Sweeting,
10 Roxbury Russet,	23 Jonathan,
11 Danvers Winter Sweet,	24 Peck's Pleasant,
12 Pomme Royal,	25 Ribstone Pippin, for N. H. and Maine,
13 Hubbardston Nonesuch,	26 Esopus Spitzenberg for Western Mass."

Read to Improve.—Any young farmer who will make it a point to *read a little every day*, from some approved agricultural book or paper, will have some profitable food for reflection as he treads the furrows, and will find his mind rapidly advancing in useful knowledge connected with his profession.

Caterpillars.—Now is the time to destroy them *in the egg*. These have the appearance of a swelling around a smooth portion of a twig, which consists of eggs glued in and coated with varnish. A little practice will make it easy to discover the nest; then with a hooked knife fastened to a pole, cut off the twig and burn it. Not more than four or five will be found on a tree.

SELECTIONS.

A Child's Fancy.

The idea contained in the following lines was really expressed by a little boy of five years old.

Oh, I long to lie, dear mother,
On the cool and fragrant grass,
With naught but the sky above my head,
And the shadowing clouds that pass.

And I want the bright, bright sunshine
All round about my bed;
I will close my eyes, and God will think
Your little boy is dead!

Then Christ will send an angel
To take me up to Him;
He will bear me slow and steadily
Far through the ether dim.

He will gently, gently lay me
Close to the Savior's side,
And when I'm sure we are in heaven,
My eyes I'll open wide.

And I will look among the angels
That stand about the throne,
Till I find my sister Mary,
For I know she must be one.

And when I find her, mother,
We will go away alone,
And I will tell her how we've mourned
All the while she has been gone!

Oh, I shall be delighted
To hear her speak again!
Though I know she'll ne'er return to us—
To ask her would be vain!

So I'll put my arms around her,
And look into her eyes,
And remember all I say to her,
And all her sweet replies.

And then I'll ask the angel
To take me back to you,
He'll bear me slow and steadily
Down through the ether blue.

And you'll only think, dear mother,
I have been out to play,
And have gone to sleep beneath a tree,
This sultry summer day.

The Ministry the Age demands.

God has called his ministers in this country to an honorable but arduous work. It is their mission to maintain the doctrine of the Gospel in its purity, to elevate the piety of the churches, to direct their energies, and call Christians of all classes to combined and powerful action in the service of the Redeemer. They have to defend, in this day of mental activity and fearless research, the inspiration of the Scriptures, the truth of Christianity, and even the being of God; not only must they invade the carelessness of the fashionable classes, and bring down the towering pride of nobler minds to scorn to hear that they are perishing sinners, who, without humble faith in Christ, must lie under the wrath of God forever, but they have to address the judgment and the conscience of men of literature and science, lawyers, physicians, engineers, and editors—Goliaths who scorn those that can not grapple with them with a giant energy like their own, and who are not to be reduced to discipleship by any child's play. They have to recover to Christ Chartists and Socialists, whose hatred of religion is embittered by their detestation of the political institutions with which it is allied. Mechanics and operatives—whose rude energy is no more to be drilled by authority, and who never again will be the tame human herds which in other days the pretenders to apostolical descent could drive to what theological pastures they pleased—now claim a brotherly, frank, and respectful attention; while the thronging myriads, who, in the cities and manufacturing districts of the kingdom, are totally disconnected with the churches of Christ, cannot be brought to listen to the Gospel without much self-denying assiduity.

Never were such varied attainments needed in pastors and evangelists, because the world was never so well-informed, independent, and fearless. Sound criticism of Scripture, extensive knowledge of, men and things, authorship, preaching, and pastoral activity, are all requisite to them, if they are not to be despised as the stupid bonzes of Foh-kien. Antiquated claims to an apostolic authority, transmitted by descent, are now treated with merited contempt as absurd, if they are not repelled with indignation as a barefaced imposture. Henceforth, mind, heart, and character, are the only titles to consideration, as our Lord has prescribed. Pastors, therefore, must be, above all, experienced Christians, with much faith, hope, and love, who pray in the Holy Ghost, and therefore obtain what they pray for. Laborious students, they must yet be rather men of the world than men of the cloister; of the cottage and the work-shop rather than of the drawing-room; not butterflies who have fluttered through a sunny day over a paradise of roses, but soldiers, who in the storm and strife of duty have learned hardihood: not aristocrats, not plebeians, but men who, taken from all ranks, belong to all, and sympathize with all; a class who by their knowledge and wisdom, their virtue and their zeal, have risen to an intellectual and moral nobility; the successors of Luther and Calvin, of Bunyan and Baxter, of Whitefield and Wesley, of Scott and Martyn, the *élite* of the nation for piety and force.—*Baptist Noel.*

Robert Southey.

When I first knew him, he had all that Westminster and Oxford could give him. He was, as the Mores said, to whom I had introduced him, "brimful of literature:" decisive and enthusiastic in all his sentiments, and impetuous in all his feelings, whether of approval or dislike. I never knew one more uncompromising in what he believed either to be right or wrong; thereby marking the integrity of his mind, which ever shrunk from the most distant approximation to duplicity or meanness.

There was in Southey, alas! his sun is set!—I must write in the third person!—one other quality which commands admiration; an habitual delicacy in his conversation, evidencing that cheerfulness and wit might exist without ribaldry, grossness, or profanation. He neither violated decorum himself, nor tolerated it in others. I have been present when a trespasser of the looser class has received a rebuke, I might say a castigation, well deserved, and not readily forgotten. His abhorrence also of injustice, or unworthy conduct, in its diversified shapes, had all the decision of a Roman censor; while this apparent austerity was associated, when in the society he liked, with so bland and playful a spirit, that it abolished all constraint, and rendered him one of the most agreeable, as well as the most intelligent of companions.

It must occasionally have been exemplified in your experience, that some writers who have acquired a transient popularity, perchance more from adventitious causes than sterling merit, appear at once to occupy an increased space, and fancy that he who fills his own field of vision occupies the same space in the view of others. This disposition will almost invariably be found in those who most readily depreciate those whom they cannot excel; as if every concession to the merits of another subtracted from their own claims. Southey was eminently exempt from this little feeling. He heartily encouraged genius, wherever it was discoverable; whether, "with all appliances," the jewel shone forth from academic bowers, or whether the gem was incrusted with extraneous matter, and required the toil of polishing; indifferent to him, it met with the encouraging smile and the fostering care.

It seems almost invidious to single out one distinguishing quality in his mind, when so many deserve notice: but I have often been struck with the quickness of his perception; the promptitude with which he discovered whatever was good or bad in composition, either in prose or verse. When reading the production of another, the tones of his voice became a *merit-thermometer*, a sort of *Æolian-harp-test*; in the flat parts his voice was unimpassioned, but if the gust of genius swept over the wires, his tones rose in intensity, till his own energy of feeling and expression kindled in others a sympathetic impulse, which the dull were forced to feel, whilst his animated recitations threw fresh meaning into the minds of the more discerning.

It was always a luxury with Southey to talk of old times, places, and persons; and Bristol, with its vicinities, he thought the most beautiful city he had ever seen. When a boy he was almost a resident among St. Vincent's Rocks and Leigh Woods. The view, from the Coronation Road, of the Hotwells, with Clifton, and its triple cresents, he thought surpassed any view of the kind in Europe. He loved also to extol his own mountain scenery; and, at his last visit, upbraided me for not paying him a visit at Greta Hall, where, he said, he would have shown me the glories of the district, and also have given me a sail on the lake, in his own boat, "The Royal Noah." After dwelling on his entrancing water-scenes, and misty eminences, he wanted much, he said, to show me his library, which at that time consisted of fourteen thousand volumes, which he had been accumulating all his life, from the rare catalogues of all nations; but still, he remarked, he had a list of five hundred other volumes to obtain; and after possessing these, he said, he should be satisfied. Alas! he little knew how soon the whole would appear to him less than the herbage of the desert!

At this time Mr. S. mentioned a trifling occurrence, arising out of what happened to be the nature of our conversation, although it is hardly worth naming to you, who so lightly esteem human honors. He said, some years before, when he chanced to be in London, he accepted an invitation to dine with the Archbishop of Canterbury, but, subsequently, he received an invitation for the same day, from the Duchess of Kent, to dine at Kensington Palace; and as invitations from Royalty supersede all others, he sent an apology to the Archbishop, and dined with more Lords and Ladies than he could remember. At the conclusion of the repast, before the ladies retired, *she* who was destined to receive *homage* on proper occasions, had learnt to pay *respect*, for the young Princess (our present gracious Queen Victoria) came up to him, and courtseying, very prettily, said, 'Mr. Southey, I thank you for the pleasure I have received in reading your Life of Lord Nelson.'—*Cottle.*

Statistics of Human Life.

"Throughout the civilized world the duration of human life has increased, and is steadily increasing with the advancement and diffusion of medical science.

"In the city of Geneva, in the 16th century, 1 individual in 25 died annually. For the 18th century, 1 in 34; at the present time 1 in 46. With us the mortality is greater. I estimate it at 1 in 40; the proportion of childhood being larger, and childhood being the period of the greatest mortality. In the British navy among adults, none of whom are very aged, the mortality is only about 1 in 100. Seventy years ago the mortality in the British navy was 1 in every 10; in 1808, 1 in 30; 1836, 13 8-10 among one thousand—a diminution to less than a seventh of the rate in 1770. In the American army, with a corps of medical officers not excelled by that of any other country, the mortality is little over 1 in 90 per annum. In London the mortality in the middle of last century was 1 in 32; in the year 1838, the mortality was 1 in 34. I quote from the Annual Report of the Registrar General. Within the last 20 years the mortality of Russia has been 1 in 27; Prussia, 1 in 36; France, 1 in 39.07; Holland, 1 in 39; Belgium, 1 in 43.01; England, 1 in 53.07; Sicily, 1 in 32; Greece, 1 in 30; Philadelphia, 1 in 42.03; Boston, 1 in 45; New York, 1 in 37.83. The immigrants have made our mortality greater than that of our sister cities; in other respects it has diminished with the advance of medical science. These statistical statements might be multiplied at great length; but enough have been given to show conclusively the prodigious extent to which human life has been lengthened with the advance and diffusion of medical science beyond its duration in former periods, and beyond its present duration in the less enlightened countries of Europe."

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"We will only add, in conclusion, that in these days, when the fulfillment of prophecy is engaging so much attention, we cannot help remarking that the work of Mr. Layard will be found to afford many extraordinary proofs of biblical history, and of the extreme accuracy of the denunciations of the Prophets Isaiah and Ezekiel, against the kings of Assyria, and of the destruction of Nineveh in particular. Even the colors and decorations, as found in the palace of Nimroud, agree exactly with those described by the prophet Ezekiel. The circumference of Nineveh, as mentioned by the prophet Isaiah, was found by Mr. Layard to be extremely accurate, and the connection of the Assyrians with the Jews was clearly ascertained. The history also of the Kings of Assyria, as shown on the various sculptures, is highly interesting, and throws great light on the manners of that ancient people."—*The Times*, (London,) Feb. 9, 1849.

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